

# The Inquirer.

*A Journal of Liberal Religion, Literature, and Social Progress.*

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3565.  
NEW SERIES, No. 669.]

LONDON, SATURDAY, OCTOBER 22, 1910.

[ONE PENNY.]

## BOOKS TO BUY.

### MEDIAEVAL ITALY.

This new volume of mediæval Italian history is a continuation of the Author's previous work on the Barbarian invasions of Italy.

MEDIAEVAL ITALY FROM CHARLEMAGNE TO HENRY VII. By Professor PASQUALE VILLARI. With a Photogravure Frontispiece and 16 other Illustrations. Cloth, 15/- net. (Inland Postage, 5d.)

### ENGLISH CATHEDRALS.

"A series of admirable comparative studies in the glories of ecclesiastical architecture." THE TIMES.

ENGLISH CATHEDRALS. Illustrated by JOSEPH PENNELL. New Edition, uniform with "French Cathedrals." Royal 8vo. 20/- net. (Inland Postage, 6d.)

### OLD ITALIAN MASTERS.

"Mr. Cole renders the tone of each original with astonishing insight and precision." PALL MALL GAZETTE.

OLD ITALIAN MASTERS. Engraved by TIMOTHY COLE, with Historical Notes by W. J. STILLMAN. New Edition. Uniform with "French Cathedrals." Royal 8vo. 20/- net. (Inland Postage, 6d.)

### HISTORICAL VIGNETTES.

Each of Mr. Capes's pictures records a more or less dramatic moment in the life of an historical personage, treated fancifully, but—in the majority of cases—having a legendary basis.

HISTORICAL VIGNETTES. By BERNARD CAPE. Cloth, 7/6 net. (Inland Postage, 5d.)

### FOUR FASCINATING FRENCHWOMEN.

The lives of the four women treated of in this book are all full of thrilling adventures and picturesque incidents.

FOUR FASCINATING FRENCHWOMEN. By Mrs. BEARNE. With 24 illustrations. Cloth, 10/6 net. (Inland Postage 5d.)

### PORTUGAL.

(Story of the Nations.)

Ask for the new edition of this interesting work. It contains a chapter by Martin Hume, bringing the story up to the commencement of King Manuel's reign.

PORTUGAL. By H. MORSE STEPHENS, M.A. Profusely illustrated. Cloth, 5/- (post free).

### OUR HOUSE.

A fresh and delightful picture of life in an historic corner of London, with memories of Whistler, Stevenson, and other men of note.

OUR HOUSE. By ELIZABETH ROBINS PENNELL. Cloth, 4/6 net. (Inland Postage, 4d.)

T. FISHER UNWIN,  
1, Adelphi Terrace, LONDON.

## NOW READY.

THE

## International Congress of Free Christianity in Berlin, 1910.

Reprinted from "The Inquirer" and  
"The Manchester Guardian."

With a Preface by

Principal J. ESTLIN CARPENTER,  
D.D.

Price 2d. 6 Copies Post Free, 1s.

To be obtained from

THE INQUIRER PUBLISHING CO., LTD.  
3, Essex Street, Strand.

## HIBBERT TRUST.

ONE SCHOLARSHIP for a Graduate preparing for the Ministry will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Particulars as to the necessary qualifications of candidates may be obtained on application to the Secretary. Names and addresses of candidates should be sent to the Secretary as soon as possible, and in any case not later than Nov. 2.

FRANCIS H. JONES, *Secretary*,  
University Hall, Gordon-square, London, W.C.

ILFORD UNITARIAN CHRISTIAN CHURCH,  
High Road, near Connaught Road Corner,  
Founded 1906 by the London and South Eastern  
Counties Provincial Assembly.

A THREE DAYS' BAZAAR will be held in the Hall adjoining the Church, on October 27, 28, and 29, 1910. To be opened on Thursday, 27th October, by Mrs. W. WALLACE BRUCE, at 4 p.m.; Rev. FRANK K. FREESTON will preside. On Friday, 28th October, by Miss LISTER, at 5.45 p.m. (Tea for Visitors at 5), Mr. ISAAC S. LISTER will preside. On Saturday, 29th October, by LADY BETHELL, at 4 p.m., Mr. JOHN HARRISON will preside. All friends are cordially invited. Gifts of any kind will be thankfully acknowledged by Bazaar Treasurer, E. R. FYSON, 16, Airlie Gardens, Ilford; Bazaar Secretary, ARTHUR BEECROFT, 13, Ranelagh Gardens, Ilford.

## Lydgate Chapel, Huddersfield.

OLIVER HEYWOOD MEMORIAL,  
STONELAYING CEREMONY.

October 29, at 2.30 p.m.

Right Hon. Lord AIREDALE and Rev. CHARLES  
HARGROVE, M.A.

## JUST PUBLISHED.

Cr. 8vo, 112 pp., 1s. 6d. net; by post, 1s. 9d.

## LECTURES ON THE COM- POSITION AND DELIVERY OF SERMONS.

By Dr. JAMES DRUMMOND.

Fcap. 8vo, 104 pp., 1s. net; by post, 1s. 2d.

## THE STORY AND SIGNIFI- CANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A.

Fcap. 8vo, 280 pp., 2s. net; by post, 2s. 3d.

## THINGS NEW AND OLD.

Essays by Dr. ESTLIN CARPENTER, Dr. JAMES  
MARTINEAU, Rev. J. PAGE HOPPS and others.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.  
Postage saved by ordering through Bookseller.

## THE Liberal-Christian Monthly.

1d. Monthly; or 2s. per annum, post free

The Official Organ of the City Temple, King's Weigh House  
Church, and the Liberal-Christian League.

### REGULAR FEATURES—

Exclusive Sermon and Monthly Letter by

REV. R. J. CAMPBELL, M.A.

"Questions and Answers" Page, conducted by  
Rev. E. W. Lewis, M.A., B.D.; Comprehensive  
Reports of the Liberal-Christian League; Spe-  
cial Articles and The City Temple Notes.

### Special Features this Month—

Messages from

G. BERNARD SHAW. H. G. WELLS.  
SIR H. BEERBOHM TREE.  
J. FORBES ROBERTSON.  
SIR ARTHUR CONAN DOYLE.  
REV. DR. STOPFORD BROOKE.  
and other well-known people.

Order now from

THE MANAGERS, L.C.M.,  
King's Weigh House, London, W.

## "THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 23.

## LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. W. H. DRUMMOND, B.A.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS, B.A.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. LAWRENCE CLARE.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. DOUGLAS HOOLE; 6.30, Mr. PROMOTHO LOLL SEN, of Calcutta.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. E. R. Fyson; 7, Mr. E. CAPLETON.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HARRISON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Rev. LAWRENCE CLARE; 6.30, Mr. A. STEPHEN NOEL.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. PROMOTHO LOLL SEN, of Calcutta; 6.30, Mr. S. P. PENWARDEN.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. G. CRITCHLEY, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.  
 Wood Green Unity Church, Anniversary, 11, Rev. STANLEY B. JAMES; 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. W. AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 a.m., Rev. E. W. LUMMIS, M.A.  
 CHATHAM, Unitarian Christian Church, Hammond-hill 11 and 6.30, Rev. J. M. WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. A. R. P. HICKLEY.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Prof. J. L. VASWANI, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. E. SAYELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.  
 GORTON, Brookfield Church, 10.45 and 6.30.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHAS. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. H. D. ROBERTS; 6.30, Rev. E. S. RUSSELL, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARBY.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45, Student; 6.30, Mr. JOHN EDWARDS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. H. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.  
 SOUTHAMPTON, Church of the Saviour, London-road. Service 11 and 6.30.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE STALWORTHY.  
 WAREHAM, South Street, 6.30, Mr. FRANK COLEMAN.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

## DEATH.

WITHALL.—On October 18, at Heathfield, Regent's Park-road, Finchley, Helen Withall, aged 68. Interment at Hendon Park Cemetery, Finchley, on Saturday, October 22, 11 a.m.

## Situations

## VACANT AND WANTED.

## TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

ENGAGEMENT REQUIRED as Lady Housekeeper, Secretary, or Companion Housekeeper to elderly gentleman or lady. Experienced, aged 46.—Address, M. M., INQUIRER Office, 3, Essex-street, Strand, W.O.

WANTED, for the next few months, a young MAID, of not less than 20, to help in care of a little girl, and to do some house and needlework.—Apply, by letter, to Mrs. WALLACE BRUCE, 9, Airlie-gardens, Campden Hill, W.

A YOUNG LADY (French Swiss) seeks an engagement with English family as GOVERNESS. Diploma for French, German, Italian and English. Music (Zurich Conservatoire).—Apply, Mlle. ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich.

ZURICH IV.—Madam ANRIG and her daughters receive a few young ladies. French, German, Music, etc. Special care of delicate girls. Highest references from parents of past pupils. Home life. Beautiful situation. Winter sports, electric light, central heating.—Apply, Madam ANRIG, 41, Hadlaub Strasse, Rigi-Viertel, Zurich; or to the Rev. J. SPINNER, Zurich IV.

## The Inquirer.

## SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

## ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE ... ..	6	0	0
HALF PAGE ... ..	3	0	0
PER COLUMN ... ..	2	0	0
INCH IN COLUMN ... ..	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

## PREPARED RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	687	A Correction . . . . .	694	The Liberal Christian League . . . . .	696
IS A LIBERAL CHURCH POSSIBLE? . . . . .	688	BOOKS AND REVIEWS :—		Midland Sunday School Association . . . . .	697
THE LIBERAL CHRISTIAN PULPIT :—		Louise Chandler Moulton . . . . .	694	Manchester College, Oxford . . . . .	698
The Priority of the Church . . . . .	689	A Dog Story . . . . .	694	Canada and Town Planning . . . . .	698
LIFE, RELIGION AND AFFAIRS :—		A Study in Abnormal . . . . .	695	Central Training Institute . . . . .	698
The Promise of Autumn . . . . .	690	Publications Received . . . . .	695	Ministers' Pension and Insurance Fund . . . . .	698
Medicine and Religion . . . . .	691	FOR THE CHILDREN :—		Poor Law Reform : Mr. Sydney Webb in	
Mrs. Julia Ward Howe . . . . .	692	Labels . . . . .	695	Manchester . . . . .	698
QUESTIONS AT ISSUE :—		MEMORIAL NOTICE :—		The Social Movement . . . . .	698
Old Dogmas in a New Light . . . . .	693	Rev. John Taylor . . . . .	696	NEWS OF THE CHURCHES . . . . .	699
CORRESPONDENCE :—		MEETINGS AND SOCIETIES :—		NOTES AND JOTTINGS . . . . .	701
Modern Slavery . . . . .	693	United Service at the Dutch Church,			
Manchester College, Oxford . . . . .	694	Austin Friars . . . . .	696		

*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

## NOTES OF THE WEEK.

THE death of Mrs. Julia Ward Howe, at the age of 91, removes almost the last of the group of remarkable men and women who were the soul of the anti-slavery movement in America. Unlike some of her contemporaries, who almost exhausted their energies in that great struggle, she took a leading part in the movements of peace and prison reform, and the emancipation of women during the last fifty years. Preaching also was part of her vocation, and her sermons from Unitarian pulpits in the United States revealed the simple and steadfast religious faith which inspired her work. She was a woman of great personal charm, and had troops of friends; but she will be remembered chiefly as the writer of one of the noblest battle hymns in literature :—

I have seen Him in the watch fires of a  
hundred circling camps;  
They have builded Him an altar in the  
evening dews and damps;  
I can read His righteous sentence by the  
dim and flaring lamps;  
His day is marching on.

\* \* \*

THE United Service which was organised by the London District Unitarian Society, and held at the Dutch Church, Austin Friars, last Sunday evening, was very largely attended, and from many accounts which have reached us seems to have achieved its object of deepening the sense of fellowship through a great act of common worship. The kindness of the minister and consistory of the Dutch Church in lending their building for the service is

worthy of special acknowledgment, as an instance of broad-minded Christian courtesy and good-will.

\* \* \*

THE Liberal Christian League has been in session for its autumn assembly during the past week. Public attention has naturally been concentrated upon the speech on "Destitution," delivered by Mr. Lloyd George at the City Temple on Monday night. It was remarkable chiefly, not for any novelty of presentment of a well-worn theme, but for the public and official emphasis which it gave to the problem of poverty, and the social menace of the present distribution of wealth, as standing in the forefront of politics.

\* \* \*

To the matter-of-fact mind, the most eloquent and moving parts of Mr. Lloyd George's speech were his statistics. During the last two years, he said, he had had to look into the death duties pretty closely, and he found that out of 420,000 adults that died in the course of a year five-sixths owned no property which it was worth anybody's while to pick up. Out of £300,000,000 that passed annually at death, about half belonged to something under 2,000 persons. Had the 350,000 who died in poverty led lives of indolence and thriftlessness and extravagance? And had the 2,000 who owned between them nearly £150,000,000 pursued a career of industry, toil, and frugality? Everybody knew that that was not the case. He did not say that there was not a good deal of misery owing to bad housekeeping, and that much could not be accomplished if more attention were paid to training women for this all-important task; but we must take human nature as it is, and demand a standard which the average man and woman could conform to.

\* \* \*

In his presidential address to the members of the Liberal Christian League which the

Rev. J. R. Campbell delivered in the City Temple on Sunday night, he emphasised two aspects of their work. The first was to prepare the way for a world-wide federation of Liberal Christian Churches by gradually bringing the liberal churches of different denominations into touch with one another and promoting fraternal intercourse between them. The second part of their work was to carry a liberal evangel to the four-fifths of the population outside the churches. The very word evangelist suggested to the ordinary mind a certain way of putting things which, in his judgment, was not likely to make a very strong appeal to the more thoughtful minds of the present day. There was nothing more urgently needed than a liberal type of evangelisation; the time was ripe for it; the world was ready for it.

\* \* \*

AT the General Assembly of the League, held on Monday morning, a step was taken which we must say frankly we view with misgiving and regret. A manifesto, designed to embody the religious beliefs of the League, which had been prepared by Mr. Campbell, was adopted after a very short discussion. The form in which it is cast cannot fail to convey to the public some suggestion of a creed, and the danger is that it may help quite as much to limit sympathy and to stereotype thought as to illuminate inquiring minds. It is much easier to issue a manifesto in a mood of enthusiasm, or in order to meet the need of the moment, than to revise or withdraw it when it has become a check upon spiritual freedom.

\* \* \*

THE manifesto is also a challenge to criticism rather than an invitation to unity. Some members of the League, who wish to serve the Liberal Christian Movement with all their strength, are well aware that it contains statements and forms of words which do not command their assent, and at once the old spectres of exclusion arise



to trouble them. As a statement of Mr. Campbell's own teaching it is full of interest and suggestion, but as a corporate profession of faith it places those who cannot accept its metaphysics or endorse its phraseology in a position of difficulty.

\* \* \*

WE have felt bound to say this because we are so profoundly convinced that no more serious injury can be done to Liberal Christianity than to attempt to identify it with any one type of thought or teaching. It is too big with promise for the future, too large in its imaginative appeal, for any of these limitations. Mr. Campbell is aware of this, and he thinks that he has guarded against the danger by the preamble to the manifesto, which is in the following words: "While, as a Liberal Christian League, we do not bind ourselves doctrinally by any form of words, and do not require from our members individually any definite assent to the following or any other formal statement of belief, we hereby place on record, for the information of the general public and to strengthen the hands of our workers, a brief outline of 'the things which are most surely believed among us.'" In addition to this we have Mr. Campbell's strong personal assurance that the manifesto is in no sense to be taken as a creed or a formula of exclusion. It is the expression of his own teaching, which is liable to revision and change; but we wish it had not been put in the difficult and misleading form of a corporate affirmation.

\* \* \*

IN France, the resentment against the recent decree fixing the age of First Communion at seven years, has found vigorous expression in a letter written by Monsignor Chapon, the Bishop of Nice, to the Archbishop of Lyons. He gives it as his deliberate opinion that in his own diocese, if the decree is carried into effect, not one in twenty of those who may be admitted to First Communion will ever communicate again. He points out, further, that the execution of the decree must lead to religious anarchy, as the responsibility for admission to First Communion is entirely taken out of the hands of the bishops, who are never once referred to in the decree. He therefore calls upon the Cardinal, as the first bishop in France, to join in a protest to the Holy Father in order to save the last hope of religion in France.

\* \* \*

AN incidental interest of the document is the flood of light it throws upon the present state of French religion, and the conditions under which the Church has to accomplish its mission. As the letter was written privately to the Cardinal on August 22, and was published in the *Paris Figaro* on September 25, with a short prefatory note by M. Julien de Narfon, the well-known writer of the articles on

religious questions which appear from time to time in that semi-clerical organ, it may be taken for granted that the bishop's initiative has not proved successful.

\* \* \*

MR. JOHN BURNS made an optimistic speech on the decay of pauperism at Dewsbury on Tuesday. He predicted that the returns for 1910-11 would reveal the lowest statistics ever recorded in this country. One of the most remarkable features of the last sixty years, he said, was not only the increasing spirit of benevolence of the comfortable towards the disinherited, and of the community to its afflicted members, but the wonderful decline in official pauperism during that period. It had been reduced from 62 per thousand to 26 per thousand. At the same time the cost per head had gone up from £7 18s. to £13 5s. for indoor paupers, and from £3 11s. to £6 1s. 5d. for outdoor paupers. The contributions to the Poor Law per head of the population had gone up from 6s. 8d. to 9s. Of the 70,000 children in various Poor Law institutions the vast majority now attended not workhouse schools, but elementary schools of the district or special schools, and so well were the children cared for, educated, and tended by those responsible for looking after them, that in ten years of 12,732 children who had passed from the London Poor Law schools and cottage homes only 51 had returned to the Guardians from their employers owing to bad or unsatisfactory conduct.

\* \* \*

THERE will be a general feeling of relief throughout the country that the women chainmakers at Cradley Heath have won a practical victory in their struggle for more tolerable conditions. It was announced on Wednesday that 150 shopowners and middlemen had signed what is known as the White List, and would commit themselves to the Trade Board list of rates, if the employers would give an undertaking to give no orders to any who had not signed. At a subsequent meeting of employers these conditions were endorsed, and the struggle is practically at an end. This means a triumph of public opinion and concerted action in face of a formidable attempt to wreck the boldest attempt yet made to remove the devastating evils of sweating.

THE Inquirer Publishing Company has issued this week a pamphlet containing a descriptive account of the proceedings of the International Congress of Free Christianity held in Berlin last August. As it is the only popular account of the Congress in English, it should make an appeal to the wide circle of readers who are interested in the liberal movement in religion and have no time to read the large volume of Proceedings, which is to be issued later. The price is twopence, or six copies post free for 1s. Orders should be sent at once to the office of this paper.

## IS A LIBERAL CHURCH POSSIBLE?

THE sermon which Mr. Lloyd Thomas preached last Sunday evening in the Dutch Church, Austin Friars, was a memorable utterance. We do not refer simply to the religious impressiveness of the moment and the kindling intensity of emotion, which even the printed page cannot conceal. It was memorable chiefly for the clearness and courage with which it avoided trite, commonplace matters of easy agreement, and riveted attention upon the ideal of a church, catholic as the charity of Christ and unfettered as the winds of the Spirit. Instead of sounding the familiar note of religious individualism and glorifying spiritual anarchy in the name of the rights of conscience, Mr. Thomas spoke to his hearers about "the gracious inclusive hospitality of Christ." He reminded them that they belong to "a corporate and historic life." He pleaded with them to yield to "the great Spiritual Unities of Christendom." It is, he said, the tender and gracious ministry of this church "to fold and shepherd us like the love of God, of which it is indeed the organ." And he closed with a glowing description of the way in which the whole cycle of our human existence moves ever "within the sanctifying atmosphere of the church, which exercises over us a continuous pressure and persistent influence through symbol and sacrament, and silence and speech, and art and ceremony—all prophesying the transcendent realities of the life eternal."

There is in words like these an arresting note of challenge to traditions and tendencies, which do not accommodate themselves easily to the teaching of corporate life and the continuous witness of an historic faith. Men may disagree with it, but if they are in earnest about religion they cannot ignore it. Not only is it a fact that it appeals to great multitudes of people, and feeds their noblest life; it is also the way in which many men of deep insight are trying to find a place for a renovated Christianity within the social idealism of the modern world. On grounds which we are prepared to submit to the test of history and experience, we are in close agreement with Mr. Lloyd Thomas's pleadings. It is the direction in which we look for a great movement of spiritual renewal, and the recovery of a sense of the ennobling influence of religion in personal and social life. In an age which is turning away, rather dull and tired, from the warfare of rival creeds, it discloses far horizons of the Spirit, and fills the Gospel with a fresh surprise.

We are aware that objections may be raised to this whole conception of a corporate and historic life from two very different points of view. Some people will try to dismiss it into the limbo of religious fantasies by writing across it the word



"ecclesiastical"; or they will feel an instinctive repugnance to it because it conflicts with the right of every man to hold his own opinion against the world. On the other hand, there are those who deny that it is possible to enjoy this corporate religious life without surrendering freedom and securing it behind a hedge of dogma. They admit that Liberal Christianity is bound to try the experiment, but they believe that it is also bound to fail, because an undogmatic church is impossible.

Here is a whole thicket of interesting questions, which wise men will be anxious to face with quiet thoughtfulness. Is this preacher, who calls his sermon "the Priority of the Church," a dreamer of disordered dreams? or is he a seer, whose eyes have caught the far-off gleam of the unifying truth of God? Our columns are open for a full discussion of the subject.

## THE LIBERAL CHRISTIAN PULPIT

### THE PRIORITY OF THE CHURCH.\*

BY THE REV. J. M. LLOYD THOMAS.

"Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit and that your fruit should abide."—JOHN xv. 16.

GOD alone is the final Authority. Only in so far as men and institutions are organs of His Spirit do they make a rightful claim upon our allegiance and activity. But "God alone" is not known to us apart from His manifestations in the world and in the heart. Nature and humanity are never completely sundered from Him. They partake of His being; they share in His divinity. Sunrise and the air of dawn, twilight and stars, snow-mountains and the mystery of the sea, the varied lovelinesses of the world, the wonder of the changing seasons, and all the "business of the elements"—these tell authentic tidings of His presence. But no thing (if such there be) can express the holiness of God in the same way as spirit and the conscious mind of man. We repeat, "What a piece of work is man!" We see him sodden with vice and crime, and he becomes, but for his inalienable divinity, lower than the brute. We see him lit up with the light of genius, great with the grandeur of heroism, and ere we quite know the meaning of our confession we have cried with adoration, "My Lord and my God!"

Wherever this impression of beauty and of worth is produced it appeals with a kind of irrevocableness and finality. It seems to come to us like something from without that strikes upon our inner life as upon a gong. All that is best in us reverberates responsively through all the corridors of our being's sanctuary. It claims us, wields authority over us with a power that is other than ourselves. We do not choose

it; it chooses us and lays a thrilling constraint and consecration upon us. In the presence of Nature, "in such access of mind," what we see and hear and feel is not of our creating, not of our choosing, whatever may be the unifying activity of our spirit. Even though we "half perceive and half create," it never occurs to the vainest of us to say, "What an extraordinarily fine fellow I am to feel the wonder and the majesty of this!" Rather do we cry, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory."

If we go to see the same sight again and again it is not because we wish to patronise it, but because there God made Bethel for us, condescended to us, and lifted up the light of His countenance upon us. We respond, if we are in a properly attuned mood, to an authoritative influence that subdues us, and we offer in return the homage of our hearts.

Or again, when in the days of youth's romance, the divine appeal of some poet awakened our soul to music which would be the truer, the more adequate thing to say, that we had found the poet or that the poet had found us. When later the devotedness of some saint or the intellect of some philosopher took us captive, how did it then seem to us? Not merely that our thought had discovered a great heart or a great brain, but that a great personality had discovered us and irradiated our life. Always the priority is with the Divine. It strikes a piercing note of authority, and we reply with a responding harmonic that henceforth gives us the key to the purest melody of experience.

It was thus with Jesus. We may interpret his power as we please. We may exhaust the physical and psychical metaphors and talk of a magnetic or a hypnotic personality. But the secret, too deep for explanation, is essentially a spiritual one. He spoke the words, "Follow me," and the chosen souls followed. It was a glad and unreluctant obedience. He raised them to be friends, but they felt themselves overwhelmed by the honour of being worthy to be his very slaves. They did not choose him, but he chose them. We may accept his own invitation and of our own selves judge what is right. But in doing so we soon feel that we are no longer judging, but are being judged by a holier than ourselves. We are first stirred to admiration and then to loyalty, and in finding Christ are found of him. In choosing him as our Guide and Leader we are at last chosen of him, and are henceforth his disciples, and He our Lord and our Master. From being the discovered he comes to be the Discoverer, the Revealer, and the Revelation of God's Love—in the words of Martineau, "An appearance, to beings who have something of the divine spirit within them of a yet diviner without them leading them to the Divinest of all that embraces both" (Essays I. 185).

I believe this is universally true and valid. Any thing or any man that wins our deepest loyalty, unflinchingly passes upward from being felt as chosen by us, to being felt as choosing and claiming us. No conviction deserves to be called religious until this change in priority has taken place, until it has become intense enough to command our obedience.

Religion because it binds men thus firmly, must also divide them; because it divides them thus acutely it must fuse them as in fire. The question that decides your religion is, "Who or what is it that wins your utter devotion, your entire love, your whole-hearted service and obedience for life, for death, for this world and the next?"

If you have none such, neither person, nor principle that clutches at your heart-strings with that kind of authority, if you have no splendid allegiance, no grand passion, then you have no religion at all, but only a little pretentious bundle, may be, of æsthetic likes and dislikes or of philosophical prejudices and preferences that cannot bear the strains and stresses of this tragic life. We cannot understand what religious loyalty is unless we have felt tingling along our innermost fibres the kind of sentiment that kept starved men, though hunted through all the heather of the Highlands, true to their lairds and chieftains. It is not something less than that, but something higher and better that must mark those who are chosen to be successors of the martyrs. Religion is just that—loyalty raised to the *n*<sup>th</sup> power, lifted to its purest and most exalted point. It is devotion to a cause, to a Spirit recognised as incarnate in a personality as perpetuated in a fellowship, and as the indwelling soul of our souls. And the same kind of priority, the same kind of authoritative power, will be communicated to the organ by the spirit of which it is the organ.

If Christ chooses us, then we shall see his Church as an ideal communion of life that soars above the antagonisms of nations, and transcends the opposition of the sects. No one can be in any deep sense a member of the Church until it has become to his imaginative vision a holy company, a mystical brotherhood that appeals to his allegiance, wins his love, commands his service and self-sacrifice. Every visible Church is full of imperfections, and falls far short of its true meaning. Yet in spirit, in inner significance, in essence the Church that best stands to you for what is holy, and true, and beautiful, in a word, for what is divine—that is a Church which, at the last, you do not choose but which chooses you. The priority, as Dr. Drummond has taught us, is with the Church. "This is not a sort of private club which men may join or not, just as they please. It is of Divine foundation, in the sense already explained, being the permanent organ of Christ's spirit, shaped and directed through the power of that Spirit, and not through arbitrary or capricious human choice. It claims men as its own, choosing them rather than chosen by them, and so far as it can surrounding them from infancy with the rich and manifold life which can belong only to a communion of brethren variously endowed through the operation of the same spirit. It allows, indeed, the widest liberty; for where the Spirit of the Lord is there is liberty. But it holds above the eccentricity and limitation of individual life a Divine and authoritative ideal, drawing men nearer to the goal of human attainment, the fulness of the life of God in our humanity. In this sense we may find a deep truth in the ancient saying, *Extra ecclesiam nulla salus*: apart from spiritual

\* Preached in the Dutch Church, Austin Friars, at a united service arranged by the London District Unitarian Society, on Sunday evening, October 16, 1910.



union with his fellows man cannot reach his highest development." ("Studies in Christian Doctrine," p. 398.) Surely, this can be no mere academic truth to us to-night, rather must it glow with the saintly spirit of the author. Why have we thus assembled, but for the fact that consciously or unconsciously we have felt the appeal, the constraint of the unifying reality of our Church life. We wanted to realise with the psalmist how good and how pleasant it is for brethren to dwell together in unity. This ancient abode of God which breathes the gracious inclusive hospitality of Christ is itself a symbol of the Catholic Unity of the Church, vertically downward through the past, laterally and broadly through modern life. It would be no mere superstition to feel around us the shades of departed Augustinian monks who fought the old fierce fight of spirit against flesh, and prostrated themselves before the altar upon this holy ground. And out of the mist and the gloom we see new forms and forces mingle with them and succeed to their vanishing, yet more strangely and more closely one in Christ than they dreamed. The fashions of worship change and pass; controversies that are already antiquarian for us disturb for awhile the dust of the dead; but prayers are said, and praise is sung, and tears are loosed and hearts swell with joy, and somehow in God, somehow at the feet of Christ, those old monks, those "strangers" and puritans, and we ourselves gathered from divers temples, are one catholic brotherhood to-night. Invisible hands reach out of the centuries and ordain us in the name of the Church. We know we have passed out of death into life because we love the brethren. We experience the fact that we belong to a corporate and historic life which we have not chosen, but which now chooses us, that we should go and bear fruit, and that our fruit should abide. We are consciously initiated again into an Order of Chivalry, a Knighthood of Charity that is ever engaged in an enterprise of moral aggression, that has ever a realm of disorder to subdue, a reign of evil to conquer, and a Kingdom of God to establish upon earth.

This Church of Christ needs us as fellow-workers with God. But we need the Church even more—that immortal part of it which has never been faithless through all the melancholy years, the Church of a renovated humanity, wherein the spirit of Christ still lives and prays and sacrifices. We need it to keep our sympathies from narrowness, to preserve us from hatred and uncharitable judgments. We need it to sustain our hopes, to revive and purify our ideals, to give our wings an ampler ether and our souls a diviner air.

We need the Church as a mother, who can teach us and our children and our children's children how to be good, how to love Christ, how to pray, how to suffer and be strong, how to worship the Best, how to see beyond death the radiant life of immortality.

Here, under the over-arching dome of the Church, in the hallowing presence of the Spirit, when we kneel lowly in prayer, or lift up our hearts in high aspiration and gladdening praise, here in the worship of the All-Perfect and Eternal in our common longing and thirst for God, in the ardour

of minds kindled by the same prophetic vision, or in the sighing of penitence, or the joy of forgiveness, or in renewed loyalty to our Lord, here in the sphere not merely of teaching and preaching, but of devotion and reverence of comradeship and communion we realise, as in no other way, the true life of the spirit and the essential divinity and unity of mankind.

To-night, then, let us not harden our hearts, but open them to understand what the Church may be, what its claims are, and how it is our holiest privilege to be as its members—members one of another. Let us, for an hour at least, rise above our theological differences, forget the dissonant note of protest, and yield to the great Spiritual Unities of Christendom. "The Church," said Carlyle, "the Church, what a word was there—richer than Golconda and the treasures of the world! In the heart of the remotest mountains rises the little kirk; the dead, slumbering all round it under their white memorial stones, 'in hope of a happy resurrection'; dull wert thou, O Reader, if never in any hour (say of moaning midnight, when such kirk hung spectral in the sky, and Being was as if swallowed up by Darkness) it spoke to thee—things unspeakable that went into thy soul's soul. Strong was he that had a Church, what we can call a Church; he stood thereby, though in the centre of Immensities, in the conflux of Eternities, yet manlike towards God and man; the vague shoreless universe had become for him a firm city, and dwelling which he knew. Such virtue was in Belief; in these words, well spoken, *I believe*. Well might men prize their *Credo* and raise stateliest Temples for it, and revered Hierarchies, and give it the tithe of their substance; it was worth living and dying for."

But more significant than this visible fabric that so stirred Carlyle to solemn eloquence is the organic historic life, the pulsing spiritual influence that nourishes our consciousness by its divine and sacrificial vitality.

It is the tender and gracious ministry of this Church to fold and shepherd us like the love of God, of which it is indeed the organ. The babe in Christ is suckled on the breasts of this Church. She trains the infant to mould the lips to the dear name of God. Day by day, year by year, children grow up under her protection and guardianship, covered by the wings of her benediction, finally to be engaged as adults by strong, stern loyalties to her holy service. Here the little ones learn to repeat her prayers, and sing her hymns, and join in her sweet solemnities. Young people grow up to adolescence, and at this most critical period of life, when all their vitality and all their idealism open like a dawn, are re-dedicated and confirmed, take the vows of Christian chivalry, begin to partake of the Supper of the Lord to their comfort, and do this in remembrance of Him whose life she perpetuates on earth. Later on, perhaps, they are joined by her in holy matrimony, and in turn the children's children are brought to the font of baptism. The fathers and mothers age with the passing years. The pulse of their life beats feebly. The Church is present at their bed of sickness. When their eyes are closed after the "last long sigh," she still keeps vigil in the silence and breathes the con-

solatory prayers of the living over the dead, and finally pronounces the prophecy of immortality over the dust and ashes of mortal things—"Oh, death, where is thy sting; O grave, where is thy victory!"

The whole cycle of our human existence moves thus ever within the sanctifying atmosphere of the Church which exercises over us a continuous pressure and persistent influence through symbol and sacrament and silence and speech and art and ceremony—all prophesying the transcendent realities of the life eternal.

Her impression on receptive minds is indelible. In moments of temptation the resolutions made in the sanctuary, the songs and supplications of the Church, the responses of her intercessions, the refrains of her litanies, the exhortations of her ministers will haunt for ever and for ever the lives of all sincere worshippers. In moods of darkness and depression she will speak of a love that will not let us go. Her bright and radiant images will be printed as an ever-fixed mark on the memory, to stimulate and to evoke the holiest in life, to give dignity to the dingiest lot, and to touch us with that poetry and romance, and splendour of meaning which religion, and religion alone, can give.

God grant that some such impression may be carried away from this hour's worship together to-night. In a few moments we scatter, but not to break any spiritual union here realised. We pass again to our various abodes, but let us pass with the ancient prayer of the Didache in our hearts: "Remember, O Lord, thy Church, to deliver her from evil and to perfect her in Thy love, and gather her together from the four winds, her the sanctified into thy kingdom, which Thou hast prepared for her, for Thine is the power and the glory for ever. Amen."

## LIFE, RELIGION & AFFAIRS.

### THE PROMISE OF AUTUMN.

It was not strange, perhaps, that the first sight of a distinct change of colour on the trees should suggest the thought of spring. For, of course, the suggestion is really there. Those russet and yellow tints, out-placing the summer's darkened green, are signs of decay, truly; they tell of the shrinkage or recall of the flowing life-forces, but they are the necessary prelude of vigour, resurgent from repose; and one may have glimpses within or beyond them, of the fresh young life that is to be. While summer holds, and keeps her foliage green, her flowers in bloom, no vision of the spring shines through. Autumn withdraws a veil. The "season of mists and mellow fruitfulness" grants to memory-haunted hope the vision of a world that is for ever young, and therefore for ever fair, even in decay.

We may have wished in moods of languor that summer might stay and no more suffer those green leaves to fade and fall—forgetting that this would mean a



world grown old, a world unblessed by change. We should escape thus the rigour and the outward barrenness of winter, but at what a cost! No magic of life's young dream, as elder and hawthorn break into leaf; no wild romance of early flowers that dare the frost and shoot from ground but yesterday so hard and bare; no watching of the slow advance of colour in the woodlands, of vivid growth on field and hedgerow. What an irreparable loss!

I noticed that on the day, which first distinctly showed the autumn colours, a robin broke into his full clear autumn song. He had whistled and prattled a little for some days before; but now the rich strong notes rang out in perfect melody, on the quiet air. He too was a messenger of change, a prophet of times to be. And as song of bird and colour of decaying leaf blended, in a pure harmony, under the light-filled sky, the mind was carried, swiftly, sheer over the dark days of winter, and the springtide of yet another year was already at hand.

I count it to be even so in the broad fields of human experience. The symbols and the signs of fleetingness give us the sense of something in life itself eternally fresh, for ever young, by reason of its power inexhaustibly to renew its forms. The messengers of change are the ministers of immortality. Visible decay or de-volution marks the swing of some inward purpose towards a new outgoing of the life powers. In morals and creeds, in churches, nations, governments, in customs, languages, fashions, trade—wherever there is life there is change, wherever there is the vigour and vitality of imperishable youthfulness there is vicissitude reform, and sometimes revolution. Nothing can endure which cannot renew itself; nothing can last which does not wax and wane, ebb and flow, decay and die in order to rise and live again.

See how, during the short years of this century, more than one nation, that seemed hopelessly effete and unprogressive, has broken the bonds of priestcraft or oppression, and amid storm and stress passionately renewed its life. We have seen churches torn and rent from within by the ardour of freethought and the zeal of religious enthusiasm. Even the old Catholic hierarchy, that seemed so stable and changeless, has trembled somewhat under the shock of its "modernism"; and the Papal throne itself has seemed to totter a little before the onslaught of ideas that claimed liberty of faith for the seeking, aspiring spirit of man. There may be hope, even for Rome, in these great autumn days of change.

The season of the "fall," then, may have for us its own large and liberal consolations. The symbolism of nature at this time of the year is charged with great prophetic meanings for the soul. The perishableness of the visible form, the outward appearance, is the sign of a permanent reality, strongly effective there. And this may persuade us to welcome, without grudging, the incidents of vicissitude, as they break in upon our own personal history. They bring us, often, the finer chances of enlargement and progress

in the life of the spirit. For the one thing we have to dread, in all human affairs, is static sameness, the comfort and ease of barren custom, the monotonous lethargy of conventional habit; that way lies the poverty of decrepitude—dulness, deadness, moral damnation. As a rule, nature or providence, the powers that rule life for us, take heed that we do not settle down to ease and self-content—that we do not lose our soul-life in the ceaseless round of calls and functions, punctilious meals and futile gossipings, the mechanical routine of business and shopping, and behaving in the correct way. Sometimes, indeed, it is required of us to *save ourselves*, by an effort of will; we have to take some old stock convention, or stubborn habit, by the ears, so to speak, wrestling with it till it surrenders and slinks away, leaving us free to act and speak straight from the heart, as rational beings. We are called—we call upon ourselves, to break the grimy, dust-darkened windows of the mind, and let the light of fresh ideas flow in, that, by their radiance, we may examine and re-adjust our life, at home, at church, in business, in politics, in religion—overhauling some of the old rules and methods and traditions which, by sheer force of custom or precedent, may be hindering our advance. For all true life is dynamic, creative, re-constructive, progressive; and that means that it is subject to seasons or sessions of inevitable change.

But then, too, it is granted us, if we care, to hold fast, amid all change, to the Changeless and Eternal. "All flesh is grass," said the 'Voice' to the ancient seer; "and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of our God shall stand for ever." That is to say, there is a purpose of unvarying will that runs through the vicissitude of experience, and fulfils itself in and beyond these perishing forms. The seasons come and go, but the great laws hold. Events, persons, fortunes, fashions, faiths, religions, rites and creeds and codes—these emerge and flourish for awhile, then pass; but the life of God, the word of our God, by which we live, is ever there, surely expressing itself through all the movements and mysteries of time.

And seeing that we may apprehend thus both the fleetingness and the permanence of life, in our "Time-series," it is obvious that *we belong to both*; something of us pertains to the withering leaf, the fading flower—something, also, to the abiding life, the imperishable will. The changing moods, the transitory faiths, the failing powers, the silvering hairs—these tell of our mortality, our kinship with the grass. Our sense of the abiding, our vision of the eternal, our thought of God—these assure us of immortality, our kinship with the stars, our hold, by invisible hands, of the everlasting Reality of life itself.

"Verily now is our season of seed,  
Now is our Autumn; and earth discerns  
Them that have served in them that can  
read,

Glassing, where under the surface she  
burns,

Quick at her wheel, while the fuel, decay,

Brightens the fire of renewal: and we?  
Death is the word of a bovine day,  
Know you the breast of the springing  
To-be."

## MEDICINE AND RELIGION.

In the earliest ages of civilisation the professions of medicine and religion seem to have been closely connected. The medicine man of the tribe was also generally a religious official. In ancient Greece the shrines of the deities were the places of healing. Asclepios, the father of all physicians, was the son of Apollo. And indeed, humanity seems always to have been of the opinion that priest and physician were closely allied. The great founders of religions have always, so report avers, signalised their mission by seemingly miraculous practice of the physician's art; the spiritual holiness of saints, whether of the pagan or of the Christian world, has constantly been regarded as efficacious in the cure of bodily disorders. In all probability the instinct of humanity is fundamentally sound; priest and doctor are both in a deep and true sense healers, the men whose business it is to make others whole; the cure of souls is something more than the simple care of souls, something analogous to the actual cure of bodies. Men may suffer from aching hearts as well as from aching heads, and head and heart alike may need one to save and make whole and sound again. Medicine and religion alike have their soteriological aspect. With the growth, however, of scientific medicine, the two professions became thoroughly separated, as it was doubtless natural and necessary that they should be separated; and although mankind has never been without its healing saints and healing shrines, and its miraculous cures, still the physician proper has tended more and more to pursue his destined way independently of the priest, and the science or art of medicine has had little care for, and little interest in, the excursions of religion into the sphere of healing.

In comparatively recent years, however, a new tendency, or perhaps rather a return to past tendencies, has made itself prominent. The researches of Liebault, Bernheim, Charcot, and others, in the latter half of the last century, coupled with discoveries in psychology, which are still a vast distance from being complete, opened new fields to medical science, and continue every day to suggest new possibilities. The modern mind has come to see that mind and body, spirit and matter (assuming, for the moment, that we know the meaning of those terms), are intimately related, and that the one may influence the other, not in any supernatural or miraculous way, but as part of the normal order. But, along with this quite rational development, there has appeared in other directions another phenomenon, not perhaps quite so rational. How far Mary Baker Eddy is responsible for this secondary development it would be difficult to say; at any rate she, and those who have been influenced by her, have succeeded in once again confusing the sphere of medicine and of religion, they have



turned the more or less exact science of Psychotherapeutics now into the basis, and now into the buttress, of certain extraordinary additions to the already overburdened temple of all religions. Christian Science has many churches and thousands of adherents in America, and not a few in England. Every now and then we are reminded by the press of the existence amongst us of Peculiar People; every day and everywhere we hear talk of mental healing, faith cures, spiritual healing, even metaphysical healing; whilst the new thought and similar movements grow daily in influence. One need not be surprised at any moment to meet an individual who is as firmly convinced as any ancient medicine man that he combines in himself the functions of doctor and priest; he will cure you not only of your mental ailments, but also of your bodily ills, if you will let him, by the power of "faith" or of "the spirit" alone, though, indeed, the chances are that if you ask him what this faith or this spirit is you will fail of an answer. Even within the confines of the Church itself there seems to be at least one society, if not more, which has for its object, (1) the cultivation, through spiritual means, of both personal and corporate health; (2) the restoration to the Church of the scriptural practice of divine healing; (3) the study of the influence of spiritual upon physical well being. All these various movements have this in common: they all profess to make the healing of the sick part of the work of religion, and to accomplish that healing by means which are not those of the ordinary medical practitioner. They are dangerous, partly because of the confusion they make between religion and medical science, partly because of the thoroughly inadequate psychology on which they rest. Nobody yet, least of all the professors of "mental healing," is competent to pronounce finally on the psychology of "faith," much less of "the spirit," and, whilst that is the case, it seems unsafe to build on so insecure a foundation. At the same time, the spread of "mental healing" movements of all kinds demands the serious attention of both the religious and the medical world; neither doctors nor ministers of the gospel can neglect what is going on all round them. It is this fact that gives its main interest to a volume of essays now before the public,\* the object of which is to fix once again the right relations between priest and physician. All the contributors to the volume, including such well-known names as Sir Clifford Allbutt, the Hon. Sydney Holland, Stephen Paget, Prebendary Fausset, seem agreed on one or two vital points. Medical and clerical contributors alike agree that neither science nor the Church can safely countenance any mixing of medicine with religion, and, whilst admitting that there may be such a thing as "mental healing" (healing by suggestion), its scope is limited, it bears no relation to miraculous intervention, and its use should be controlled in every case by the medical man and not by the

minister of religion. Such conclusions must meet, surely, with the approval of all rational men and women; however powerful in the end "faith" may be, and it is admittedly powerful, in helping us to conquer our sickness and our disease, it is after all the skill of the doctor and the resources of medical science that bring us round to health again. Medical science and medical skill are objectified faith; if God intervenes to save human life He does it through properly qualified agents, and the best sort of prayer to Him in case of bodily sickness is promptly to summon His servant, the physician. The activity of faith as a healing power is at most limited to what are called "functional disorders," and as Sir William Osler says, "we know only too well nowadays that the prayer of faith neither sets a broken thigh nor checks an epidemic of typhoid fever." It is a matter of grave regret, and indeed of serious social import, that anyone should think otherwise.

Naturally, the whole subject of "mental healing" offers many avenues of interesting discussion which we cannot here touch. Fundamental questions in psychology are involved, and with these we are plunged at once in a veritable maze of difficulties; the worlds of the super-conscious and of the sub-conscious invite us, and the mysterious realm of supposed miraculous healings, which seems the constant accompaniment of civilisation, demands renewed attention. Those who read the volume in question will find their minds stimulated in these and other directions, both edifying and profitable.

Meanwhile, the wise thing seems to be to hold firmly to the principle that medicine and religion must not be confused together. By the sick bed both doctor and priest have a place, but not the same place. Their services are complementary, and each should loyally recognise and, when possible, assist the office of the other. The doctor administers his remedies, whilst the priest inspires the faith and hope of the patient, or comforts the depressed, and in that way religion and medicine join hands, both fighting pain and disease, both saving the world.

## MRS. JULIA WARD HOWE.

1819 — 1910.

### A PERSONAL REMINISCENCE.

My last impression of the dear old friend who has just gone from us is connected with one of the meetings of the International Conference held three years ago at Boston. A great hall was packed to the roof. Half way through the proceedings a door opened, and there came quietly on to the platform a little old lady on the arm of a younger woman. The chairman turned and rose to meet the newcomer, and with him, prompted by spontaneous feeling, the whole assembly came to its feet and remained standing till, with a bow of acknowledgment, she had seated herself. This was at the age of 88, and the action of the people of that meeting,

gathered as they were from every part of the United States and Europe, was symbolic of the unique place she held in the veneration and affection of all who had been brought up to love and believe in civil and religious progress and freedom.

My earliest recollection of Mrs. Howe is at a certain Christmas party in Chicago many years ago; a Christmas party made up of heterogeneous elements, homeless folks and stray birds of passage, the guests of those who themselves were sojourners in a strange land. Even then an elderly woman, with many signs of recent trouble and care, I remember how she threw it all off, and, leading the Christmas games and acting, became the centre of all our evening's pleasure.

I think she was then engaged on a lecturing tour in the West, and that it must have been about that time that she helped to start the Women's Club in Chicago, which became, and still is, so great a factor in the higher life of the women of that city. Born into an assured social position and educated with wise discretion by her father, himself a man of wide culture, Julia Ward became the wife of Dr. Samuel Howe, whose fervour and passion for liberty had sent him in early life to take part in the great struggle of the Greeks against the Turks. In later years he was the head of the Normal School for the Blind in Boston, and English people well remember him as the good doctor who brought light and life into the darkness of a poor deaf, dumb, and blind girl's mind. Laura Bridgman was only the first of many such sorely afflicted ones who have cause to bless his name.

The promotion of the Women's Club movement, far reaching as it was, was only one of the numberless enterprises championed by this friend of noble causes. In her time a loyal and faithful worker in the Anti-Slavery party, Mrs. Howe was a leading figure among the advocates of Women's Rights when to be a Suffragist took more courage than it does now. Always in the front of the battle, she was a whole-souled and enthusiastic Unitarian, and, as a member of Dr. James Freeman Clarke's congregation, was in the van of the Unitarian movement. Not only was she known as a brilliant speaker, ready on all occasions to help a forward movement, but also as a preacher in the Unitarian churches of America. But beside all this, to those who knew her in private life she was a different person. To listen to her in public was always a pleasure. It was nothing to compare with the delight of social intercourse. Looking back across long years, I can see her sitting chatting, her words so witty and so wise, uttered in the rather deep and musical voice which was itself a distinction in a land of somewhat harsh and high-pitched tones. Feeling again the gentle fascination of her presence, I seem to see only the grace which adorned it, and again the light of her rare and beautiful spirit plays over her face and blinds me to all signs of mortal decay and makes me understand what may be really meant by the word transfiguration!

H. B. H.

\* *Medicine and the Church: being a series of Studies in the Relationship between the Practice of Medicine and the Church's Ministry to the Sick.* Edited by Geoffrey Rhodes. Kegan, Paul, Trench & Co.



## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

### OLD DOGMAS IN A NEW LIGHT.

#### II.—THE VIRGIN BIRTH.

A VILLAGE of no repute in an outlying district of a decaying empire. An obscure maiden betrothed to the local yokemaker. A tribal festival. Peasant parents crowded out of the guest rooms. A stable in a cave. A somewhat premature birth.

Out of such common elements recall what fifteen centuries of art and its transfiguring power have created. Magnificent masterpieces whose undying charm has become so potent that in every Western heart a picture is enshrined of a Madonna of tender and unearthly beauty; and in our imagination it shall for ever remain true that the Unseen flashed splendour and the Silence became vocal in heralding a babe, at whose coming a whole world thrilled and the heavens burst into song, and sages from all the kingdoms came carrying gifts and rendering obeisance, and proclaiming how the salvation of the race lay hid amid the friendly cattle and the kine.

If these visions had only been left in the land of poetry! But other forces got hold of them. To furnish forth the dogma of the Virgin Birth in its complete Christian form, several elements have united: (a) *The spirit of legend.* A reverent imagination finds the events attending the advent of a World-Redeemer beyond the range of commonplace law. He is not born like other men. Thus Guatama issued painlessly from the side of his mother, and Jesus was conceived without a human father. (b) *The use of personification* for the purpose of *allegory*. Thus Pallas Athene was born out of the head of Zeus; otherwise, wisdom is of divine origin.

Similarly, the Holy Virgin became a type of an aspect of the Divine Nature. With the growth of the conception of Mary from the simple handmaid of the Lord to the Mother of God; with the growth of the idea of her work as intercessor between Divine Justice and offending humanity, she more and more exemplified the tenderness and forgiveness of the Deity, symbolised the motherliness of God; and, consequently, her own purity and holiness were magnified.

(c) A third element, with which we are more directly concerned, is the *Conversion of Philosophy into History*. The process went on in the older religions and antedated Christianity. The teacher sets forth abstract truth in a story; art embodies it in forms and symbols; the poet feigns events in which the form moves and acts. And the popular mind accepts it as actual history. It is a long way from the philosophic conception of the divine origin of wisdom to the Parthenon of the Virgin Pallas Athene; and it is as long from the philosophic conception signified by the Virgin Birth to the historical fact believed under that title. If a historical fact, why are there no cases known of *parthenogenesis* higher than among insects and lower

crustaceans? If the early Church knew it as a historical fact, how was it unknown to any of the New Testament writers except the author of Matthew i. and ii., and of Luke i. and ii., the style of which in each case differs considerably from the rest of these two gospels? Why did Paul make no use of it, and why did not St. Athanasius adduce it in his championship of the Incarnation, and how was it not inserted in the Nicene Creed?

And if history, shall we not accept it as true of Isis, underneath designs of whom nursing her son are found the adoring description of her virgin purity:—"Immaculate is our Lady Isis"? And of the Hindu Virgin Devaki, nursing Krishna? But what about the astrological Virgin nursing her child among the signs of the Zodiac? the rising of which celestial sign above the horizon on Christmas day, at the moment assigned by the Church for the birth of Christ is a significant omen.

Is it not more rational to suppose that behind all these symbols the same fact of Nature is recognised, which is also a fact of religious evolution? Recall some of the terms in which the Celestial Virgin-Mother is described. She is "Eternal Virgin," "Virgin Sacred Earth," "Mysterious Mother of the World," "Mother-Soul of all beings." The Universal Mother, according to ancient ideas, is the soil, the virgin-soil which first nourished the tree of life, the primeval matrix where living beings were first generated. It is pure creation, undifferentiated matter.

When Herbert Spencer defined evolution as "a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations," he is only stating the doctrine of the Virgin Birth in as cumbrous a way as Latinity will permit. "Undifferentiated homogeneity" in antique wording is Eternal Virgin, Mother of the Universe.

To push the parallel farther, the differentiating principle is the Spirit of Life (the Holy Ghost) that impregnates and quickens the primeval substance; and as a result, out of indefiniteness and formlessness arises order and beauty, the Logos, the Christ is born.

Inasmuch as this virgin-matter came fresh and new into existence from the direct energy of God, it is pure and immaculate of all evil. As it was quickened directly and immediately by the Deity Himself, the offspring is alone-begotten, *μονογενής*, while the rest of creation arises indirectly and derivatively. In theological language, the Son is born of the Virgin overshadowed by the Holy Ghost.

Hindu thought carries us back to a time when nothing is, save God. Being alone, no-thing. Unbroken Peace. Then a movement from within. God thought. His mind went out into the farthest limit. The field of its motion is space. Where it travelled it left a trace, a nebula, a veil. Its precipitate is the ether out of which all matter was formed. This veiling of the Presence, this primitive substance, is termed Maya.

Then God dropped a seed of life into this primitive virgin world-stuff. The spirit of life quickened it so that it became responsive to the formative will. Further, the desire of God to produce his like, to en-

gender objects of his love, played upon this living matter, and the universe came into being. The order, the moral grandeur of the world was born of the Virgin, Krishna of Maya, Hermes of Maia, Christ of Maria. The Christian dogma of the historicity of the birth of Jesus from a Virgin seems to be a materialisation of a philosophic speculation.

Not only as a fact of cosmogony, of the creation of a living universe; but it was also probably taught as a symbol of the spiritual birth. Ruysbroek speaks of the eternal birth of the Son that takes place in just men. Saintliness is a condition of Christlikeness. The vision of God springs from purity of heart. "I am in travail until Christ be formed in you." (Gal. iv. 19.)

Once on a sandstone boulder torn from a mountain side, growing in the powder worn by wind and rain in a dent on its face, I saw as it were growing out of the rock, a single stalk of the Adenandra, surmounted by one white waxen blossom. The wind had carried a minute seed into the bed of powdered rock. The germ of a higher type of life had converted this virgin soil into a thing of fragrance and of beauty. What was rock a few years before was now leaf and bloom.

There is a parable of the way the Wonder of the Universe came into being, and by the transmuting power of modern alchemy, the Christ is born out of the heart of man.

J. TYSSUL DAVIS.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

#### MODERN SLAVERY.

SIR,—I observe that at the recent meeting of the Southern Provincial Assembly resolutions on the Congo and the Peruvian Amazon Company were shelved by the carrying of a previous question. I have not seen the resolutions submitted, and do not know how far they were open to the objections urged against them, but I hope that everyone who voted for the previous question will, if he has not already done so, subscribe for a year to the Anti-Slavery and Aborigines' Protection Society, 51, Denison House, Vauxhall Bridge-road, S.W., and will study its periodical—*The Anti-Slavery Reporter and Aborigines' Friend*. I am much mistaken if they will not come to the conclusion that, whatever uncertainty there may be as to detailed allegations, and whatever difficulties may beset any suggested line of action, there can be no doubt at all that we are in the face of a systematic attempt to revive a system differing only in name from that of slavery, over large portions of the earth, in connection with industrial undertakings for which the advanced nations of Christian Europe are responsible. A man must have a fairly tractable conscience if he can relieve it by passing an occasional resolution of protest on the matter, but those who prevent him from giving it even this satisfaction must surely realise



the obligation of directing both themselves and him to some better considered, better informed, and more efficacious method of combating a very terrible evil.

Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, Wantage, Oct. 17, 1910.

#### MANCHESTER COLLEGE, OXFORD.

SIR,—I wish to draw the attention of your readers to Manchester College, Oxford, with a view to their supporting it more, and more practically. It is an institution of whose past and present the nation at large ought to be proud. But even the enlightened do not support it as they ought.

Among the free churches the reputation lingers strong that Manchester College is "academic" in the worse sense of the word; and this hurts the College. I wish to testify that the College is in vital touch with the needs of the time, and affords astonishing freedom. The College is producing able ministers and preachers. But the number of "supplies" that come to the students is very small. Such "supplies" are vital to them. Let it be noted that the rule of the College is enforced that only students of some experience may take them. May I, therefore, suggest to the free churches that they bear Manchester College in mind when they want a minister or a supply? All applications should be made to the Principal.

Yours, &c., ROBERT F. RATTRAY,  
Senior Student.

Manchester College, Oxford, Oct. 17, 1910.

#### A CORRECTION.

SIR,—May I beg for space to correct a printer's error, very slight in itself, but big with consequence, in my notice of M. Loisy's book in your issue of last week? I did not mean to ascribe to M. Loisy a knowledge, intimate or otherwise, of "the sources of the Old Testament writings." That, I fear, even he does not yet possess. A comma after "sources" with another after "Testament" will give my meaning. In the next column, too, I spoke of his rejection of theories which "would" (not "could") account for the religion of Israel by a process of assimilation of foreign elements.—Yours, &c.,

A. L. LILLEY.

London, October 15, 1910.

### BOOKS AND REVIEWS.

#### LOUISE CHANDLER MOULTON.\*

THIS book will not fail to please those who have become aware of the charm of one whose position as first woman-poet in America will hardly be questioned. Louise Chandler Moulton has here a biographer who is alive to the elusive beauty, the melodious melancholy, the haunting questioning of death which mark her work; and we can only regret that she has not thought well to include more illustration of these in her book. We could have willingly spared examples of

the flamboyant prose wherein the American press chronicled Mrs. Moulton's social doings for a little deeper analysis of that inner life, that spontaneous lyrical feeling which make her a poet. But the author has given us a pleasant picture, coloured by evident personal devotion, of a highly sensitive personality which reacted vividly to its surroundings. Whether Mrs. Moulton's poetic work attracts us or not, this record of her various relationships and intellectual friendships with famous contemporaries—men whose intimate sayings and doings fascinate us the more as the swift passage of the years carries us farther away from them—cannot fail to interest.

Born in 1835 and dying in 1908, fortunately situated throughout her life, both from the social and literary point of view, Mrs. Moulton had a very wide acquaintance with American and English writers during those rich years whose exuberance has now nearly all been garnered. When, in 1855, W. U. Moulton, editor and publisher of a Boston literary journal, brought her as a bride to Boston, she attracted the kindly admiration of Longfellow, then writing "Hiawatha"; Lowell, lecturing on "Poetry" before the Lowell Institute; Oliver Wendell Holmes, Whittier, Emerson, Mrs. Sarah Helen Whitman, whose connection with Poe was at once "so touching and so tragic"; Dr. E. E. Hale, Henry James the elder, James Freeman Clarke, Bret Harte, Julia Ward Howe, and many others less familiar to English ears. She heard Thackeray lecture in Boston on "The Four Georges," manifesting her youthful hero-worship so plainly that he bent towards her after the final lecture to remark: "I shall miss the kind, encouraging face that has sat beneath me for so many hours." The atmosphere of her surroundings was essentially literary, the publication of "Maud" in 1855 arousing such interest as to send Longfellow and G. W. Curtis on a pilgrimage to Newport to read and discuss it with Julia Ward Howe. Novels of her own were received by the reviewers with an admiration which must needs appear to us now exaggerated. Her real introduction to London was not until 1877, when, at a breakfast given in her honour by Lord Houghton, she met George Eliot, Jean Ingelow, Swinburne, Gustave Doré, and Robert Browning, of whom she relates an amusing reminiscence. Browning became for her "the king of contemporary poets," and the author includes a facsimile letter from him, expressive of his characteristically generous admiration for Mrs. Moulton's work, which is one of the treasures of the book. Henceforth she visited London annually, and presently came to belong almost as completely to the London literary world as to that of Boston. The pages of her biography now become a comprehensive catalogue of famous names. Her correspondence was amazingly voluminous; "if, as Emerson says, 'a letter is a spiritual gift,' these gifts were showered upon her." Swinburne writes graciously, and Whittier lovingly. Burne-Jones delights in her "Laus Veneris," written after a visit to his studio in London. George Meredith, thanking her for a copy of "In the Garden of Dreams," is sensible of her mastery of the sonnet. That mys-

terious person, "Pascal Germaine," whose identity has not been made public, sends delicate effusions full of a mystic suggestiveness. Walter Pater puts the *cachet* upon her work by his estimate of its style. William Watson, Stephen Phillips, Lewis Morris, William Sharp, Frederick Pollock, Archdeacon Wilberforce, and A. C. Benson, to mention only a few, number themselves among her correspondents.

In her later years, touched by increasing sorrow and bereavement, Mrs. Moulton's correspondence shows the deepening preoccupation of her mind with the mystery of death. "Thank God," she writes to a friend, "for your immortal hope. To me the outlook darkens as I draw nearer and nearer to the end. . . . But God knows what is to come." Even from her childhood, which had been much beset by the fears engendered by her Calvinistic training, her mind had turned again and again to the unanswered question of human immortality. Not the least interesting part of this volume is the effort made by some of her friends to meet her questioning. "The shadows lengthen, and the day wears late," she writes in a little meditation for T. P. O'Connor's journal shortly before her death. "And yet the dawn comes again after the night; and one has faith—or is it hope rather than faith?—that the new world which swims into the ken of the spirit to whom death gives wings, may be fairer even than the dear familiar earth—that somewhere, somehow, we may find again the long-lost, or meet the long-desired, the unfound, who for ever evaded our reach in this mocking sphere where we have never been quite at home, because after all we are but travellers, and this is our hostelry, and not our permanent abode."

The author's presentment of the winning qualities of her subject is conspicuously successful. "My best reward has been the friendships that my slight work has won for me," said Helen Chandler Moulton. Miss Whiting has made those friendships convincing.

#### A DOG STORY.\*

MISS PURDON's dog-story is one of the best things of its kind that we have come across for a long time. It is told by the hero, Flot, himself, and Flot is a narrator of no mean order. He is a bit of an egotist, of course, and not proof against the temptation to drag in a moral occasionally with an air of trying to improve the mind of the reader, but it is all done with so much feeling and sincerity that we have not the heart to object. A venturesome life had Flot from the time when he first awoke in "a comfortable little hole on the side of a hill in Connemara," and, like the "humans," whose ways often puzzled this little Irish dog, he learnt through bitter suffering that life is not intended to be just one lovely frolic from beginning to end. He also discovered that people do unkind things, for the most part, through ignorance of the needs and feelings of others rather than through a desire to be cruel, and that half the miseries of the four-footed animals is due to the fact that their lan-

\* Louise Chandler Moulton, Poet and Friend. By Lilian Whiting. Hodder & Stoughton. 6s. net.

\* The Fortunes of Flot. By K. F. Purdon. Thomas Nelson & Sons. 2s. 6d.



guage is not understood by the two-footed ones. But when you start with the gift of sympathy—not to say humour—which Miss Purdon undeniably possesses, you have gone a long way towards establishing happy relations with your dumb friends, who, like Flot, learn the Esperanto of affection with astonishing ease. We can commend this bright and ingenious story to all young people who have ever romped in a hay-barn, or scampered through the furze, with a dog of their very own, for they will find it full of adventure, fun, and a real understanding of the canine mind. As for the lessons it teaches—but perhaps it is best not to refer directly to these, lest we fall into the dangerous habit of moralising, which even Flot could not avoid.

### A STUDY IN THE ABNORMAL.

THE instability of mind which usually accompanies genius is often popularly associated with madness, and it is scarcely strange that it should be so. The artistic temperament plays sad havoc, as many know to their cost, with the nervous system of those who possess it, and when the strange vagaries of gifted men and women perplex and confuse us, it is rather comforting to reflect that they are not, after all, quite accountable for their actions, and that their irregularities should for that reason be mercifully excused. But Mr. Myers and Professor James have let in a flood of light on this subject, and revealed many fallacies in the theory which classes a Blake or a Wagner among the degenerates. They have shown us that madness and genius are totally different things, though it is not denied that both tend to impair the delicate mechanism of the body, and render those whom they characterise less able to adapt themselves to the conditions of ordinary life. What really matters, however, is the value of the creative work which an abnormal mental state may enable a man to give to the world, though he perish in the undertaking, and this is the truth which reconciles Miss Sinclair's stressful characters\* to the sacrifices which their art is continually demanding of them. That they all insist on their own gifts too much, that they spend time which might have been better employed in clever, introspective talk which often leads nowhere, that they live in an artificial atmosphere of thought which forces the brain to unusual activity, but tends to sterilise the sane human instincts, may be readily admitted. But the author of "The Creators" has deliberately set out with the object of describing rather abnormal people distracted by a dual consciousness, and constantly at war with themselves. She has aimed at portraying men and women tormented by a power which rends and drives them, and permits them no rest until the purpose for which they were born is accomplished and a work of art is given to the world. And the result is an amazingly clever book.

"All man's loveliest works are cut with pain," and the price of imagination is the power to suffer intensely; but it does not make one happy to watch the torturing

process going on through chapter after chapter of a novel which Miss Sinclair ironically calls "a comedy." We must not, however, complain because the author uses the scalpel so freely, if her brilliant study of the literary temperament helps to make her readers understand a little better what really lies behind the egotism of these restless men and women of genius. But we cannot pretend to love George Tanqueray, or to think that his intellectual powers in any way make up for his selfish neglect of his lovable little wife Rose, the most natural person in the book, who would have been much happier if she had married handsome Mr. Robinson of the haberdasher's shop, and dropped her h's to the end of her days. Neither can we quite reconcile ourselves to the marriage of Jane—that beautiful, turbulent creature who is always coming to grief because she cannot completely subordinate her womanhood to the claims of genius—with serious Hugh Brodrick, while she is intellectually the mate of Tanqueray alone. But the trouble with all these people is that they are for ever being carried off their feet by "up-rushes" from the subliminal, or "down-rushes" from the supraliminal consciousness against which their reason is powerless. These are clumsy and ugly words to drag into the review of a novel by a popular writer, we admit, but our excuse must be that Miss Sinclair gives us such subtle studies of the modern literary temperament that they can only be explained in terms of the newest psychology.

### PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—St. Augustine's Confessions: Translated by W. Montgomery, D.D. 1s. 6d. net. St. Bernard, Abbot of Clairvaux: Selections from his Writings. Translated by Horatio Grimley. 1s. 6d. net. Beaumont and Fletcher. Vol. 9. 4s. 6d. net.

MESSRS. J. M. DENT & SON:—Everyman's Library. 1s. net. The Dolls' House: H. Ibsen. Study of Celtic Literature: Matthew Arnold. Letters from High Latitudes: Lord Dufferin. The Little Flowers of St. Francis of Assisi. Plato: Intro. by A. D. Lindsay. First Footsteps in East Africa: Sir Richard Burton.

MR. A. C. FIFE:—Maeterlinck's Symbolism: The Blue Bird and other essays: Henry Rose. 1s. net; quarter cloth, 2s. Other World: Harold B. Shepherd. 1s. net. The Victory of Love: C. C. Cotterill. 2s. net.

MR. PHILIP GREEN:—Lectures on the Composition and Delivery of Sermons: James Drummond, M.A., LL.D., D.Litt., D.D.

MESSRS. HODDER & STOUGHTON:—The Gospel of the Hereafter: J. Paterson Smyth, B.A., LL.D. Presidential Addresses and State Papers: W. H. Taft. 5s. net. Historical Value of the Fourth Gospel: E. H. Askwith, D.D. The Troubadour and other Poems: Dora Sigerson Shorter. 6s. net. Peter Pan: J. M. Barrie. Illustrated by Arthur Rackham. (New Edition.) 6s. net. Mr. Pickwick: Pages from the Pickwick Papers. With Illustrations by Frank Reynolds, R.I. 15s. net. Light Refreshment: W. Pett Ridge. 2s. net.

LONDON PUBLICITY CO., LTD.:—Diet and the Maximum Duration of Life: Chas. Reinhardt, M.D. 1s. net.

OXFORD UNIVERSITY PRESS:—The Oxford Book of Italian Verse, XIIIth century to XIXth century: Chosen by St. John Lucas.

PROTESTANTISCHER SCHRIFTENVERTRIEB, Berlin-Schöneberg, 1910:—Recht und Schranken des Evolutionismus in der Ethik: D. Arthur Titius. 75 Pfennig.

### FOR THE CHILDREN.

#### LABELS.

THERE are some grown-ups that one really can get along with very nicely, and these are the people who are always looking for the best in us, and expecting the best from us; and when they begin to ask us the questions that grown-ups are always asking us (aren't they?), then we feel that somehow things are as they should be, the blinds are pulled up, and the windows are open, and it's a bright day—you know what I mean. When these people are beside us we aren't being criticised, and our legs and arms aren't awkward, and in the way. A great American man, called Phillips Brooks, was like that, I am told. They say he once began to talk to a shoe-black, on a cold winter's day, and at last asked him if he wasn't very cold standing out in the open all day, and the boy said, "Yes, sir, I was—until you came along!" It must have been a very real kind of warmth, for that isn't the way shoeblacks always talk. And that is the warmth that comes over us when these people appear who expect the best from us.

But there are some who don't have that sympathetic way of looking at us and understanding us. I wonder if they know that we feel, and think, and grow, and *want to grow!* They don't seem to expect anything very new from us. In fact, it looks as though some persons keep a little store of labels, with different signs and marks on them—"bad - tempered," "kindly," "rude," "polite," and so forth, and they tie them on to us, firmly believing that we are like that, and always will be like that.

For instance, there was once a lady from abroad came to visit some people whom she hadn't seen for years, and she was asking the lady of the house all about her home.

"I have two sons," said the mother, "both growing up into young lads now; soon they must leave school, I think."

"And what do you call them?" said the visitor.

"Well," said the mother, "there's Tom, the 'Rough and Tumble' we call him; a good lad enough, and wants to do well, I daresay, but always rushing, always stumbling over something. And then there's Harry, Aye"—and she smiled—"Happy Harry, that brings sunshine with him, and cheers us all."

Just then Tom was returning from school. He loved his mother, and wanted to help her, but somehow he never seemed to please. But to-night he *would* please her, and would do well all that she asked of him, and filled with his new resolves he came into the house.

"This is Tom," said the mother to the visitor. "Well, Rough and Tumble, you're home again; and what mischief have you been up to now?"

"None, mother. I wanted to know if you had any errands for me to do?"

"Errands?" said the mother, "Now let me see. I wonder if you could, without breaking something? See, I want some milk; just run round and fetch it, will you? and take care you don't fall and break the jug!"

"Now why should I be expected to get into mischief?" thought Tom to himself as he walked off. "And why should

\* The Creators. By May Sinclair. Constable Co. 6s.



mother think I can't fetch errands without dropping something?" and his good resolve was clouded by those darker thoughts. "And why should I be expected to fall and break the jug?"

Thoughts of resentment filled his mind. He did not notice the step in front of him; he fell, and broke both the jug and his good resolve.

But the mother was not thinking of him just then, for Harry had come. He had had a bad day at school, and had been corrected for several errors in his work; and he was feeling out of humour with the world and just wanted to be alone; but as he came in at the door, he heard his mother say to the visitor, "Here's Harry, now! Our Happy Harry! It's a fact; no matter what has happened to him, he always comes home smiling and cheers us all"—and Harry walked into the room with a smile on his face.

"That's just like him," said his mother.

And I really think that we young folks must try hard not to cultivate this habit of trying labels on to people; for sometimes the label becomes as heavy as a millstone. Expect good—yes, and then we shall get all our friends to give their best to the world; for a great and wise man has said that our best friends are those who are always expecting good things from us,—good thoughts, good acts. We should "learn to *admire* rightly," as Thackeray said, and go about looking for and expecting to find that "nobility that lies, sleeping" it may be, "but never dead" in every human soul, not being disappointed when we don't find it just at once, but faithfully "pegging away."

The truth of it all is laid down in a law which Jesus gave to men. He said, "Seek and ye shall find."

Seek beauty, for instance. I knew an artist who was one day painting a picture of a beautiful scene out of doors. The rain came on; but did he say, "Oh, it's all ugly now"? No. He went for shelter under a bridge and looking out from under the archway he found new beauty—the scene he had admired so much, with dark clouds in the sky and the rain falling. So he painted that.

"Seek first the Kingdom of God," said Jesus—seek it wherever you go, for its citizens are all around you, in the people you meet. Yes, for beneath and behind their actions and their words which often pass away and are forgotten, there are living souls, that "were made to grow, not stop," as a poet has said—not to become stagnant, labelled, finished, dead, but to grow and develop, and reveal things most excellent to those who call them forth. "Now are we children of God, and it is not yet made manifest what we shall be." Let us seek and find this wondrous nature.

J. C. B.

## MEMORIAL NOTICE.

REV. JOHN TAYLOR.

THE Rev. John Taylor passed peacefully away on the 4th inst. at his home in Tunbridge Wells, where he had lived in retirement for some years. Trained at the Unitarian Home Missionary College, Mr.

Taylor entered upon the active work of the ministry in 1864, his first charge being that of the old Carter-lane Mission, in London. There he laboured faithfully and earnestly for three years, Sundays and week-days alike being always busily engaged in trying to infuse gladness and brightness into the lives of the inhabitants of the district. In 1871 he accepted a call to Newport, Isle of Wight, where he stayed for three years; then he returned to the scene of his former activities in Carter-lane, where he remained until the Mission was closed, five years afterwards. The following year Mr. Taylor undertook the pastorate of the Free Christian Church at Horsham, and soon made himself known in the town by the interest he evinced in local affairs. He lost no time in affording the townsfolk every facility to familiarise themselves with the contents of the well-stocked library attached to the church. He retired in 1891. Mr. Taylor was a brave and fearless champion of the liberal faith, and imbued many a lad who came under his influence with his own noble spirit of manliness and consecration to the highest and best in life. Having no children of his own he was more than a father to many boys and girls during his ministerial career, and scores of young people had cause to be thankful that they ever came under the influence of his gracious personality and that of his wife, who supported him in all his efforts. Like his namesake, Isaac Taylor, he made a special study of the derivation of names and places. He was a Bury lad, and was very proud of his birthplace. He has left a manuscript on "The Bury of England," which he had hoped to publish in book form. The deepest sympathy will be felt with Mrs. Taylor in her bereavement.

## MEETINGS AND SOCIETIES.

### UNITED SERVICE AT THE DUTCH CHURCH, AUSTIN FRIARS.

It is probably a long time since the fine old Dutch Church of Austin Friars has held as many people as were gathered together within its walls on Sunday, October 16, when the United Service arranged by the London District Unitarian Society was held. The seats were full long before the time for the service to begin, and on all sides familiar faces were recognised as the congregation was momentarily swelled by members of first one and then another of the churches which had been closed in order to ensure a large attendance at the City service. Those who sat in the central panelled enclosure, forming three sides of a square, and facing the canopied pulpit, were in an excellent position for seeing and hearing. Others, who were seated in the remoter parts of the church, had the appearance of being somewhat isolated among the old grey pillars; but when the organ (at which Mr. John Harrison presided) pealed forth, and the first hymn was announced, the sense of separateness was entirely obliterated, and the congregation seemed to draw closer together as they joined in singing:

Unto thy temple, Lord, we come,  
With thankful hearts to worship thee;  
And pray that this may be our home  
Until we touch eternity.

The church itself has an austere look, but this is entirely in keeping with the spirit of

the stern, resolute men who succeeded to the Augustinian monks in the worship of God within its walls; and the spirit of those who with sorrow and reluctance severed themselves from the house of faith of their forefathers for truth's sake seems to linger about it still. It has no glory of carving or colour, no altar laden with costly vessels, not even a flower to light up the gloom of which you are conscious as soon as you enter; but the very austerity, which chills the heart of some, braces the mind of others, and it served on Sunday night to emphasise the religious temper of men and women, descendants of the earlier pioneers, who have always loved a form of worship stripped—we feel sometimes too ruthlessly—of much that appeals to the sense of beauty. Into what new channels, and under what conditions, the religious spirit which has been tried as by fire for so many generations is now to be poured, it would be difficult to say, but certain it is that it has its contribution still to make to our own age, and that it has a great opportunity for service, if it is strong enough to overflow the barriers of the past, and mingle with the wider stream of Liberal Christianity which is gradually sweeping away the old sectarian landmarks.

The first part of the service was conducted by the Rev. J. A. Pearson. It opened with the singing of the well-known hymn by Robert Collyer from which we have quoted. This was followed by a short prayer, and the reading of the lesson, which was taken from 1 Corinthians, chapters xii. and xiii. An anthem, "O Lord, how manifold" (Barnby) was then admirably sung by an augmented choir, after which the Rev. J. M. Lloyd Thomas ascended the pulpit, and the congregation joined with him in prayer. T. H. Gill's hymn, which always seems peculiarly appropriate for such occasions, "We come unto our fathers' God," followed. Mr. Lloyd Thomas's sermon is printed in full in another place. It was marked by the fervour, penetration, and spiritual enthusiasm which characterise all his utterances, and was listened to with deep interest. The dominant note was one of catholicity and tolerance. It was, indeed, a powerful and impassioned plea for a united Christian church, based on the consciousness that as followers of Jesus Christ we have no choice but to follow the leading of him who has called us to the service of God and man, in sincerity of purpose and largeness of heart.

After the sermon Miss Janet Oram, of Wandsworth, who has a soprano voice of great purity and sweetness, sang Haydn's "With Verdure Clad." The singing of another hymn ("Go work in my vineyard, my garden and field," by the Rev. W. G. Tarrant) brought to a close a service which was felt by everyone present to have been one of unusual interest and helpfulness.

### THE LIBERAL CHRISTIAN LEAGUE.

#### GREAT MEETING AT THE CITY TEMPLE.

The second big demonstration of the Liberal Christian League was held in the City Temple on October 17, when a packed audience responded enthusiastically to speeches by the President, the Rev. R. J. Campbell; the Chancellor of the Exchequer, Sir J. W. Bann. Mrs. Florence Willey, M.D., M.S. (Secretary of the Social Service Department of the League), and Mr. W. T. Stead. It was expected that Mr. Joseph Fels would also speak, but Mr. Campbell announced with regret that he had been summoned abroad, and was, therefore, unable to be with them as he had wished.

#### Mr. Balfour's Message.

A telegram had been received from Mr. Balfour, whose interest in the subject of destitution which was discussed by all the speakers is well known. It ran as follows:—



"All success to your social service work. Its object must appeal with equal force to men and women of all political parties and all varieties of religious conviction. May your efforts do much to further them." Before the meeting began, the choir, which always contributes so much to the success of these meetings, sang "England, arise," and in the course of the evening the audience joined in singing "O beautiful, our country," and "City of God, how broad and fair." Miss Maude Willby also sang "A Song of Thanksgiving."

#### *The President's Address.*

The rising of the Chairman, the Rev. R. J. Campbell, was the signal for a great demonstration, and it was some minutes before he could proceed. His presidential address, Mr. Campbell said, had already been given to the delegates, and all he now wanted to do was to explain to the general public what the object of the League was. The League, he said, existed for the purpose of doing evangelising work among the non-church-going masses of the people. Four-fifths of the population of this or of any civilised country was out of touch with any religious movement, and the existing organisations did not seem to meet their need. At all events, there was a gap in the evangelising field which the League was trying to fill, and they wanted to carry the message of Liberal Christianity far and wide, and, at the same time, to make the world, with all its sorrows and social inequalities, a little happier, cleaner, and better than they found it. He then alluded to the various institutions and agencies for social and religious work which were connected with the League, and made special reference to the way in which all its members are trained for the particular work they undertake to do, so as to ensure efficiency and permanent benefit. Their method was to thoroughly equip their workers, to co-operate wherever it was possible to do so with the public authorities, and to try to get at the root of the social evils they were determined to destroy rather than merely go along the lines of charitable work in the past.

#### *Speech by the Chancellor of the Exchequer.*

The principal speaker of the evening was the Right Hon. D. Lloyd George, who received a great ovation, and spoke for an hour and ten minutes on the subject of destitution. He stated at the outset that he was not going to make a political speech, as this was not a political meeting, but by his remarks he made it evident that politics will come to mean more and more as the country realises the hopeless chaos to which we have been brought by the mismanagement of the past, and that, whatever party engages men's sympathies, the task of solving the problem of poverty with all its attendant evils will have to be taken in hand by the ablest statesmen, not only in our own country, but in every country in the world where unrest prevails at the present time. In this connection, although he said he was not a Tariff Reformer, he wished to emphasise the fact that Mr. Chamberlain's historic agitation had done their cause splendid service. It had helped to call attention to the evils that rankle at the heart of the body politic, and he himself accepted the six great propositions which underlay Mr. Chamberlain's great appeal to the nation.

The first proposition was that we belonged to the richest and most powerful Empire in the world. The second was that Great Britain was the heart of that Empire, strong and wealthy enough to send more and more of its life-blood to far-off members of this huge body. Then, thirdly, there was the proposition that there are in the heart of this powerful Empire a multitude of industrious men, women, and children whose lives are toilsome and wretched, and who have barely the necessities of existence. Fourthly, it was said that in order to alter this state of things you must bring about

drastic and far-reaching changes; fifthly, that such measures would involve loss and injury to the fortunes of individuals from whom this sacrifice was demanded for the welfare of the people; and sixthly, that the time had now come for bold and comprehensive action on the part of the State. Mr. Lloyd George elaborated these ideas in a masterly way, bringing home to the audience the fact that the rich were face to face with the problem of the poor, and that while we have the misery caused by unemployment at one end of the social scale, we must do away with the waste of good material involved in unemployment at the other.

The Soudan and Egypt, he said, depend for the fertility of the soil on one great, broad river, which has enough water in it to irrigate both countries. There is, however, a large area in the Upper Soudan where the water has been absorbed by a vast morass breathing nothing but pestilence. The problem is, how to drain the morass and husband and distribute the waters of the river so that the wilderness might blossom like the rose. That represents the problem of civilisation, not merely in this country, but in all lands. Some men get their fair share of wealth, sometimes the streams of wealth overflow to waste over some favoured regions, often producing a morass which poisons the social atmosphere; many have to depend on a little trickling runlet which quickly evaporates with every commercial or industrial drought; sometimes you have masses of men and women whom the flood at its height barely reaches, and you then witness parched specimens of humanity, withered, hardened in misery, living in a desert where even the well of tears has long ago run dry. What is to be done? Once more I agree with Mr. Chamberlain, that whatever is done the remedy must be a bold one. Our efforts hitherto have been too timid, too nervous, achieving no great aim. Before we succeed in remedying one evil fresh ones crop up. We are hopelessly in arrears. The problem has to be considered on a great scale. The time has come for a thorough overhauling of our national and Imperial conditions. That time comes in every enterprise, commercial, national, and religious; and woe be to the generation that lacks the courage to undertake that task. I believe the masses of the people are ready for great things—nay, they are expecting them. My counsel to the people would be this: let them enlarge the purpose of their politics, and having done so let them adhere to that purpose with unswerving resolve through all difficulties and discouragements until their emancipation is accomplished.

#### *Speeches by Dr. Florence Willey, Sir J. W. Benn, and Mr. W. T. Stead.*

Dr. Florence Willey then gave some information about the scheme for feeding nursing mothers, which the League is developing, in an admirably concise and eloquent address, ending with a plea for funds. Sir J. W. Benn followed in a breezy speech, full of amusing comments and anecdotes, which all tended to emphasise his strenuous gospel of work and effort. "Do something!" was an injunction he repeatedly laid upon his hearers, and this practical message was endorsed immediately afterwards by Mr. W. T. Stead, who repeated the old story of his Christmas Day in Holloway Goal many years ago, when the message had come to him to "Be a Christ."

#### THE MISSION OF LIBERAL CHRISTIANITY.

On Tuesday morning a conference of the League was held in the King's Weigh House Church, when the Rev. Stopford A. Brooke gave an address on "The Mission of Liberal Christianity." He spoke to them, he said, as an old man, who for more than forty years had tried to fight for the same things and never retreated from the battle. The contest had been long, and great changes had taken place,

but certain ideas in the teaching of Jesus had persisted in the religious life of England, while many dogmas and formulas had been paralysed in the battle. From them they had been freed by the spirit of God, and it was a noble and inspiring freedom. He urged them to cling to the central truths that Christ declared, that he lived and died for, the universal fatherhood of God, and the universal brotherhood of men. Love has no creeds, no doctrines, no hesitations, no distinctions. Its ways are infinite as is its source. If they kept their work of love frankly and fearlessly in the open it would succeed. The failure of Christianity in the past had been in its exclusions of caste and class and doctrine. It was in saving others that they saved themselves. The third of these central truths of Jesus was the immortality of men. The desire for immortality did not deserve the reproach that it is selfish. To desire to love for ever is not and cannot be selfish. It is the noblest of all desires. In conclusion Dr. Brooke said;

"These, then, are the three main ideas of Christ which are bound up with the progress of mankind, which I believe are at the root and are the inspiration of all civic and social progress, and I give this League my full support and gratitude because I believe it is founded on them, desires to live by them, and hopes, with a passion for humanity, to apply them to social work of all noble kinds, in behalf not only of the poor but of the rich, who need its education sorely; not only of the unlearned but of the learned, who need to trust less in knowledge and more in love. I bid you, then, bless mankind and be blest yourselves in your work, as poor, but making many rich. I bid you cherish these noble ideas as your dearest comrades. I bid you rejoice in hope and be patient in tribulation. I bid you never cease to aspire to and to live for the good time God will make for us through the loving labour of men. I bid you cherish Jesus as your Master, and love him with the love which constrains us to follow him in his love of men. And I ask for the blessing of God the Father on your leaders and yourselves. May He bless you and keep you and lift up the light of His countenance upon you and give you peace and joy for ever."

#### MIDLAND SUNDAY SCHOOL ASSOCIATION.

The annual meeting of the Midland Sunday School Association was held at the Hurst-street School, Birmingham, on Saturday. There was a large attendance, most of the schools on the list being represented. The retiring president, Rev. W. C. Hall, M.A., took the chair, and, in the intervals of business, an excellent programme of music was given by the Hurst-street choir, under the direction of Mr. R. A. Clarke.

The secretary read the committee's annual report, and a summary of the reports of the school visitors. These showed that our schools are doing an invaluable work in the religious development of their young people. Rather than giving details, the report tried to emphasise those features which were new, as, for instance, the Parents' Party, given by the Hurst-street teachers, the preparation class at the Old Meeting conducted by the teachers, and the plan of visitation of parents proposed by the same school. Special comment was also made on the successful beginning of the Villa-road school, the successor of Newhall Hill. Statistics were avoided as far as possible; they are notoriously dry, and often misleading. They seemed to show that while the number of teachers has decreased, there is a much larger number of scholars on the roll than last year. The committee make an urgent appeal to all schools in the Midland district to join the Association, and thus double its power for good.



At this meeting a revised body of rules was accepted. In these a noteworthy feature is in the admission to the committee of representatives from adult classes.

General regret was felt that Rev. W. C. Hall was not able to continue as president. During his year of office, Mr. Hall has inaugurated two useful pieces of work, which it is hoped will be continued. The first was a New Year's Letter, sent to every teacher, the second a series of visits to schools, with the object of telling the teachers the plans and aims of the Association.

The new president is Mr. Charles Johnson, superintendent of the Hurst-street school, the other officers being re-elected.

### MANCHESTER COLLEGE, OXFORD.

#### OPENING OF THE SESSION.

THE opening of the session 1910-11 of Manchester College, Oxford, took place on Monday, October 17. An address was delivered by the Rev. L. P. Jacks on the subject, "Is a science of man possible?" Mr. Jacks maintained that a science of man, if possible, would render God unnecessary, but that such a science was for ever impossible. As long as a man is ignorant of the scientific formula in which you sum up his acts, it may be a correct account of them, but tell him the formula, *e.g.*, that three times out of a hundred he breaks his engagements, and he will at once proceed to make the formula untrue.

Mr. Jacks' address will appear shortly in complete form in a volume of essays announced for publication in a few weeks. He closed with a striking quotation from Bergson: "Science is concerned with the things which are necessary for life. Religion is concerned with the things without which life is not worth living."

The College Session opens with thirteen theological students, among whom are a Japanese, a Hindoo, and a Hungarian. The College is particularly glad to welcome a Hungarian student again, after some little interval, and to have the opportunity through him of assisting the Unitarian Churches in Hungary.

### CANADA AND TOWN PLANNING.

EARL GREY has invited Mr. Henry Vivian, M.P., across the Atlantic, in order to explain the practical bearings of the subject of Town Planning to Canadians. Enthusiastic meetings have been held at the important urban centres, and all the Municipalities of the Dominion, great and small, have been brought into touch with the movement. The interest aroused is taking permanent form by the appointment of a committee to obtain a Town Planning Act for the whole of Canada. Of the beginnings of towns there Mr. Vivian writes: "It is interesting to see the little towns growing up. Some consist of just a shed or two, and perhaps half-a-dozen tents. Others, being three or four years old, have a general galvanised store, and yet others which are five or six years old have perhaps a bank and a place they label 'hotel,' and so on. It seems the exact moment to drive home the truth of town planning, not only in regard to towns in the bud, but in regard to the older cities. Montreal, for instance, needs to take action without delay. The population of the town grows by about 30,000 to 40,000 persons a year, who dump themselves down practically as they like. The result is a hideous jumble. I do not think we have anything quite so bad in England as the worst districts of Montreal." Mr. Vivian, on his return next month, will be entertained by those interested in co-partnership in housing at a public dinner at the Holborn Restaurant, on November 15, at which the Rt. Hon. Sir John Brunner, Bart.,

will preside, when he will make known some of his impressions of how Canada stands in regard to the housing of its workers.

### THE LIBERAL CHRISTIAN LEAGUE.

#### CENTRAL TRAINING INSTITUTE.

WE have received the syllabus of lectures and classes at the Central Training Institute to be opened on Monday, Oct. 24, at the King's Weigh House. The Institute is designed to meet the requirements of those who wish to receive instruction in the meaning and principles of Liberal Christian theology, and such as seek fuller equipment for Christian service as preachers, teachers, social workers, or in any other capacity. In connection with the Theological School, courses of lectures will be given by Dr. Estlin Carpenter on "Biblical Development," by Dr. F. W. G. Foat on "Methods of Study and Preparation," and by Dr. W. E. Orchard on "Religion in Relation to Modern Movements." A special course for Sunday-school teachers will be held during November, the Rev. W. G. Tarrant and Mr. F. J. Gould being among the lecturers. In connection with the Sociological School, six lectures on sociology will be given, and six other lectures on "Infant Care and Hygiene," by Mrs. Willey, M.D., M.S.

Full information can be obtained by intending students and others from the Rev. E. E. Coleman, King's Weigh House, Thomas-street, Grosvenor-square, W.

### MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held in London on Wednesday, 12th inst. It was reported that subscriptions to the amount of £35 5s. had been lost during the year, but new subscriptions amounting to £43 12s. had been received in response to a personal canvass made by the individual managers. To put the fund in a really satisfactory position another £50 or £60 a year was required in view of the steadily diminishing annual subscription list, and it was resolved that a further attempt should be made to effect this desirable object. Dr. Carpenter had issued a circular letter making appeal to the congregations to subscribe; a few had done so, and it was hoped that many more would. It was resolved to discontinue contributions towards the policies of two beneficiary members who had ceased to carry on the regular work of the ministry. One of the older ministers, for whom an annuity had been provided, wrote to explain that his circumstances had improved, and at his own wish it was discontinued. On the other hand, two new beneficiary members were elected, half the premium of the policy in each case being borne by the Fund, and, in view of the intended return to this country of another minister, it was agreed that the annual contribution towards the premium in this case should be renewed next year.

### POOR LAW REFORM: MR. SIDNEY WEBB IN MANCHESTER.

THE Social Questions Committee of the Manchester District Association of Presbyterian and Unitarian Churches have arranged a course of lectures dealing with the Poor Law, boy labour, and unemployment, to be given in the Memorial Hall, Albert Square. An introductory lecture to the series, at which Mr. J. Wigley, president of the Association, presided, was given on Friday, Oct. 14, by Mr. Sidney Webb, who spoke particularly of the causes of destitution and the need for a reform of the Poor Law. He said Britain is paying about £20,000,000 a year in relieving the poor,

and that the sum is increasing annually, because boards of guardians can do nothing to prevent the constant creation of new destitution. The fault lies not with the guardians, but in a system which attempt the hopeless task of waiting until a man is destitute and then trying to relieve him. Mr. Webb said that about one-third of the deaths from consumption occur in workhouses, and that about one-seventh of the Poor Law expenditure is connected with the treatment of consumptive patients whose recovery is almost beyond hope, because the Poor Law medical service cannot begin its work until the disease has advanced sufficiently to prevent the patient from becoming destitute. Sickness, he said, is responsible for half the pauperism, and as a large proportion of sickness is preventable, he advocated the union of the public health medical service with that of the Poor Law in order to reduce expenditure, and prevent destitution by treating disease in its early stages. At the close of the lecture a vote of thanks to Mr. Webb was proposed by Mr. Gordon Rylands and seconded by the Rev. R. Nicol Cross. The remaining lectures in the series are; Oct. 20, Boy Labour, Mr. R. H. Tawney, B.A.; Oct. 28, The Supersession of the Poor Law, Councillor Wilkins, J.P.; Nov. 4, Prevention of Unemployment, Mr. F. Marquis, B.Sc.

### THE SOCIAL MOVEMENT.

#### Workers' Educational Association.

THE seventh annual meetings of the Workers' Educational Association were held on Friday and Saturday of last week, at Reading. On Friday evening, to an audience of about 1,400 people who filled the Town Hall to overflowing, the aims of the Association were expounded by the Bishop of Birmingham, Professor Gilbert Murray, the Right Hon. A. H. Dyke-Acland, Mr. J. R. Clynes, M.P., Mr. J. Pointer, M.P., and other speakers. At the business meeting on Saturday the President, Rev. William Temple, the newly appointed head master of Repton, announced that the work of the past year had given every satisfaction. Twelve months ago there were four joint committees, representative of universities and working-class organisations, this year there were seven. The tutorial classes had increased from 8 to 39, and the students from 237 to 1,117. Successful summer classes had been held at Oxford, and an attempt would be made to hold similar classes in other great centres. This work in connection with the Universities would remain a very small portion of the activity of the Association, which was still for the most part a missionary body, pleading with the people in the cause of education. An experiment was being made of an extension to rural districts, and they would also develop their work among women, not forgetting that education began with the training of children only through the influence of the women of the nation. The President and the Treasurer (Mr. T. E. Harvey, M.P., Warden of Toynbee Hall) were re-elected. Among those who extended greeting to the Association were the Mayor of Reading, the Principal of University College, Reading, and Mr. J. W. Headlam, of the Board of Education, who said that the department which he represented desired to aid, guide, and assist in every way all genuine educational effort throughout the country.

\* \* \*

#### The Labour Exchanges in September.

THE Board of Trade Labour Exchanges, 124 in number, received in September 174,980 applications, a daily average of 5,833, as compared with a daily average of 5,395 in August. The number of vacancies filled during a period



of five weeks was 45,314, an average per working day of 1,510, compared with 1,359 during August. The proportion of vacancies filled by the exchanges to vacancies notified by employers has risen from 82.5 per cent. in August to 84 per cent. in September (men 86 per cent., boys 80 per cent., women 80 per cent., and girls 84 per cent.). The demand for workers exceeds the supply in the case of the woollen trade and women in the clothing trade and in laundry work.

One of the objects for which these Labour Exchanges were founded is thus being fulfilled, the securing of reliable statistics as to the real amount of unemployment in particular districts and particular trades.

\* \* \*

#### "Progress" for October.

THE October number of *Progress*, the organ of the British Institute of Social Service, is brighter and better than ever. We notice with much interest that the Institute is making a new venture, which we hope will be attended with success. Conferences on some of the more pressing social questions of the day will be held at regular intervals from October to March. The following subjects will be dealt with by the speakers whose names are appended: The Rural Revival (Mr. Joseph Fels and Mr. Montague Fordham), Street Trading by Children (Miss Nettie Adler and Miss Constance Smith), The Smoke Evil (Dr. H. A. Des Vœux and Mr. L. W. Chubb), School Clinics (Miss Margaret Macmillan), Organised Play (Mrs. Humphry Ward). Programme cards for distribution can be obtained from the hon. secretary, Mr. A. K. Maynard.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

### PERSONAL.

We are very glad to hear that the Rev. James Harwood, the esteemed secretary of the National Conference, is making excellent progress after the serious operation which he had to undergo recently. There is every prospect of a recovery of health and vigour.

We understand that the Rev. Gertrude von Petzold, formerly minister of the Free Christian Church, Leicester, who has been in the United States for the last two years, taking charge during part of that time of the Rev. Mary Safford's pulpit in Des Moines, Iowa, hopes to return to this country some time next month. All letters should be addressed to her at Essex Hall, Essex-street, Strand, London, W.C.

**Belfast, Mountpottinger: the Late Miss Davidson.**—The Mountpottinger church has suffered a severe loss by the death of Miss Davidson, of Knock, Belfast. Miss Davidson belonged to a family which has been associated with non-subscribing principles in Ireland for many years. She was a member of Mountpottinger for more than 45 years. Although over 70 years of age, she was actively engaged until quite recently in Sunday school work, and maintained her interest in both church and school to the end. In the course of a memorial address on Sunday morning last, the Rev. J. Worthington spoke of her loyalty to the church, and her fidelity to non-subscribing principles. They had lost, they all felt, not merely a member of their religious fellowship, but a personal friend. Miss Davidson was a woman of exceptional force of character, yet eminently approachable. She combined

gentleness and strength in an unusual degree. Although she had to endure long periods of suffering in the course of her life, she always maintained a bright and optimistic religious faith. She took a keen interest in the agricultural co-operative movement in Ireland, and her chief hobby was gardening. Her own garden at Knock was much admired.

**Bootle Free Church.**—On Tuesday, October 4, the Bootle Free Church Literary and Debating Society opened the winter session. There was a large attendance, and an excellent programme of music was much enjoyed. The Rev. H. W. Hawkes presided, and during an interval in the course of the evening he was presented with a pulpit Bible by Mr. Pidgeon, chairman of the church, on behalf of the people among whom Mr. Hawkes has worked so long and so earnestly. The gift, said Mr. Hawkes, in expressing his gratitude for this token of their love and esteem, would constantly remind him of his former flock when he occupied the pulpit of his new church at West Kirby.

**Bradford: Death of Mr. Hewitt.**—The death of Mr. Richard De Garrs Hewitt took place at his residence, 24, Sherborne-road, Bradford, on Friday, October 14. Mr. Hewitt had been suffering from pneumonia and had been ill about a fortnight. The last time he was out he attended the morning service at Chapel-lane Chapel on the 2nd inst. He was a life-long and zealous Unitarian, his grandfather having been a member of Chapel-lane Chapel. He was a trustee for a great many years, and a sidesman at the time of his death. His loss will be felt by a wide circle of friends, for he was well known and deeply respected in Bradford commercial circles. For over 40 years he was the representative of Messrs. Luccock, Lupton & Co., stuff merchants, and more recently of Messrs. Moses Bottomley & Co. He was a member of the Bradford Festival Choral Society for over 20 years. Mr. Hewitt had at various times filled nearly every office at Chapel-lane Chapel. For a great number of years he was a teacher and superintendent of the Sunday school, also organist and choirmaster for a lengthy period, and by his death Chapel-lane Chapel has suffered a very heavy loss. At the funeral on Monday the chapel was represented by Messrs. Thirkill, John Hargreaves, and J. H. Brook, trustees; Messrs. J. T. Normington, secretary; R. Jackson, R. T. Silson, Mrs. Empsall, Mrs. Jackson, Mrs. Mullineaux, Mr. D. Bottomley, Mrs. Silson, Mr. E. Ward, and others.

**Bridgwater, Christ Church: Enlargement of Schoolroom.**—The Unitarian congregation in Bridgwater had long felt the need of a larger room for meetings of the congregation, when an increase in the number of scholars in the Sunday school made such an enlargement absolutely necessary. Since July, 1908, the number of scholars enrolled has increased from under 60 to 130. After enduring the discomfort of overcrowding for some time it was decided to enlarge the room. This has now been done, and the new portion was dedicated at a social meeting held on Thursday, October 13. The chair was taken by Mr. Charles Badger, the chairman of the Church Committee, who, together with the minister, Rev. C. E. Pike, tendered a hearty welcome to the guests of the evening, including Mr. Robert Blake, J.P., president of the Western Union; the Rev. John Birks, F.G.S., of Taunton; the Rev. Roger Finnerty, of Ilminster; the Rev. J. B. Robinson, of Shepton Mallet, and a number of friends from Taunton. The welcome was responded to by Mr. Blake, and the ministers; and songs were sung by Mrs. Alexander and Miss Duckworth, of Taunton, and by Mr. Walter Savage Cooper, of London. The meeting concluded with a few words of dedication, and the dedication hymn.

**Croydon: Resignation.**—The Rev. W. J. Jupp is retiring from the ministry of the Free Christian Church at Croydon. Towards the end of last year Mr. Jupp intimated that for

some time past he had felt unequal to the work, and tendered his resignation. There existing, however, an earnest desire in the congregation to retain Mr. Jupp's services, a suggestion was adopted for the provision of supplies to relieve him of some of the evening services, whereupon he consented not to press his resignation. It was greatly hoped that a continuance of the harmonious and cordial relations that had for over six years existed between Mr. Jupp and the congregation had thus been ensured, but Mr. Jupp has now felt compelled again to submit his resignation, which the congregation have accepted with the deepest regret and reluctance, feeling unable to offer any further opposition to his wish for retirement. The resignation will take effect in January next.

**Gateshead: Unity Church.**—On Sunday, October 16, special sermons were delivered by the Rev. Charles Peach, of Manchester, in connection with the opening of a large new room which has been erected behind the church. A public tea was held on the Monday following, after which the new room was declared open by the Rev. Alfred Hall, M.A., of the Church of Divine Unity, Newcastle-on-Tyne, president of the Northumberland and Durham Unitarian Christian Association. It had been arranged that the ceremony should be conducted by Sir Joseph and Lady Ellis, but owing to the somewhat serious indisposition of Sir Joseph Ellis this could not be carried out. Mr. Charles Carter presided over the proceedings, and explained that the extension had been undertaken as a temporary measure. It was hoped that in the near future it would be possible to proceed with the erection of a permanent building. Mr. Peach also lectured, under the auspices of the Literary Society, on "The Way Out of the Education difficulty."

**Halifax: Northgate-end Chapel.**—The Golden Autumn Bazaar, held October 12, 13 and 15, realised the expectations of the promoters. Friends away from Halifax subscribed generously, and present members of the congregation gave liberally, both money and work, to secure the end in view. £482 has been received by the treasurer, and this will be increased by other sums, so that the balance sheet, when ready, will show a net result of over £500.

**Islington: Unity Church.**—On Sunday morning, October 16, Mr. E. Benford Hall, who will be leaving London for Canada next week, was presented with a farewell gift by Mr. Alfred Wilson, on behalf of a few friends of Unity Church, in token of their warm appreciation of his kind and earnest services in connection with the work of the church. Good wishes for his future welfare were cordially expressed, and Mr. Hall thanked his friends with much feeling. He said that when he first came to the church with his father, many years ago, he was not altogether in sympathy with its principles, but now his opinions were in complete accord with them. The years had been productive of very great happiness to himself, and he had received nothing but kindness from all the members.

**London Guilds Union.**—The autumn meeting of the Union was held at Essex Church on Wednesday, October 12, when an address was given by the Rev. E. W. Lummis, based on the words "Choose Life." He spoke of the interest, exercise and affection with which our life work is bound up. The young people had the choosing of their lives, and he appealed to all to consecrate themselves to their work, pointing out that there were a host of social problems to be solved, and urging them to choose now and interest themselves in the task of bettering humanity. Members were present from the Blackfriars, Essex Church, Highgate, Mansford-street and Stratford Guilds. A pleasant hour of social intercourse among the members preceded the service.

**London, Newington Green: Welcome to Dr. Tayler.**—On October 11 the schoolrooms



of the historic meeting house facing Newington Green were well filled with members and friends, including Mr. Ion Pritchard, Mr. F. W. Turner, Messrs. Howard Young, T. P. Young, A. T. Young, Sydney Young, and many others. The occasion was the double welcome to Dr. J. Lionel Tayler, M.R.C.S., L.R.C.P., who has been ministering to the church since early in the year, preaching to increasing congregations, and who was elected minister in July. The Rev. Copland Bowie had been asked, at Dr. Tayler's special desire, to "deliver the charge," and it was most fitting that he should do so, as he was Dr. Tayler's old minister at Stamford-street, in his early years. Mr. F. W. Turner, the oldest member of Newington Green church, whose memory carried him back over the experiences of half a century, presided, and after an opening hymn and prayer, called upon Mr. Bowie to speak. Mr. Bowie recalled the fact that it was 30 years since he first made the acquaintance of Dr. Tayler, who was then a small boy. Dr. Tayler was extremely well fitted to be a minister of their church, because of his profound and deepening consciousness of the importance of religion in our life. He was personally gratified that the estimate he had formed of Dr. Tayler's character in the early years had not been mistaken. The work of their minister in medical science and other studies had only made him feel more deeply that men such as Dr. Tayler could render invaluable service to the church of Christ and to the outside world in times like ours. In conclusion, he expressed an earnest hope that a future of many years of happy and useful labour in the service of God and man awaited minister and people alike. Mr. F. W. Turner gave the church's welcome to Dr. Tayler, and at his suggestion Mr. Edward Webster spoke on behalf of a section of the congregation who had within the last few years come into their midst and become one with themselves. Mr. Webster said that he hoped Newington Green knew, or would get to know, that there was verily a prophet in its midst—one who would declare his message whether they would hear or whether they would forbear. He was happy to be the bearer of a word of greeting from their old minister Dr. Foat, who wished Dr. Tayler genuine and deep success in a sphere where he would find freedom, if anywhere, "to seek and tell the truth he loves." Dr. Tayler, who received a warm and hearty greeting, made a brief reply, and referred gratefully to the benefit he had received from being under Mr. Bowie's ministry for so many years in his early days.

**Liverpool Women's League.**—A largely attended and successful opening meeting was held on October 13 at Bootle Free Church Hall, with Lady Bowring in the chair. The tone of the meeting was evidently strongly indicative of the desire for increased social effort, particularly with regard to causes connected with women. The hon. secretary, Mrs. J. L. Haigh, gave a very inspiring and comprehensive sketch of what the Liverpool League had desired to do, and what up to that time it had done, dwelling especially upon its procedure with regard to the question of municipal lodging houses for women. The meeting resolved itself into discussion of this question, and several ladies with expert knowledge on the subject spoke very much to the point. Mrs. Billinge, Miss McConnell and Miss Palethorpe, in different connections, urged the women present not to be slaves to mere party feeling at the forthcoming municipal elections, but to use their influence, both direct and indirect, for making the municipal lodging house a test question with the candidates.

**Newbury: Appointment.**—The Rev. Richard Newell has received the unanimous invitation of the Presbyterian Old Meeting at Newbury to be their minister, and, having accepted, will enter upon the pastorate the first week in November.

**Oldbury: Welcome to New Minister.**—An interesting gathering took place in the Free School, Oldbury, on Monday evening, when a meeting of the Unitarian congregation was held to welcome the new minister, the Rev. Jesse Hipperson, who succeeded the Rev. W. G. Topping in July last. Mr. W. Morgan presided, supported by the Revs. G. H. Smith (Bearwood), W. C. Hall, M.A. (Small Heath), T. Paxton (Newhall Hill), A. H. Shelley (Cradley Heath), and I. Wrigley (The Lye). A number of other Unitarian ministers from the Midland district were also present at the tea, but had to leave early, whilst messages of greeting and good wishes were received from other district ministers who were unable to be present. The Secretary (Mr. A. Burgess) read a letter from Mr. John Harrison, of London, ex-president of the British and Foreign Unitarian Association, in which he paid a tribute to the work done by Mr. Hipperson in London. A letter was also received from the secretary of the Bermondsey church, expressing regret that the writer could not be present to tell them how much Mr. Hipperson was respected and his work appreciated by his old congregation. Letters of apology were also received from Mr. H. E. Jephcott and the Rev. W. G. Topping. In the course of a brief opening address, the Chairman welcomed the new minister in the name of the congregation, and in doing so expressed the hope that the congregation would stand by him loyally that his ministry might be attended with the best results. The Revs. Isaac Wrigley, A. H. Shelley, and Thomas Paxton welcomed Mr. Hipperson on behalf of the Midland District Unitarian Ministers; and the Rev. W. C. Hall said he was there to represent his brother, as well as to speak a word on his own behalf. He proceeded to read a letter from his brother, in which he alluded in the most appreciative terms to Mr. Hipperson, who had been a member of his congregation in Norwich. Rev. J. Hipperson, in reply, thanked them all for the kind reception they had given him, and asked for their earnest co-operation with him in his work.

**Sheffield District: United Soiree.**—The annual united soiree of the district congregations was held in Channing Hall, Sheffield, on Thursday, 13th inst., Upper Chapel, Upperthorpe, Attercliffe, Rotherham, and Barnsley being well represented. Stanington friends were kept away by an important local engagement, much to their regret. There was a large attendance at tea, after which Mr. Arnold Bagshaw gave an organ recital in Upper Chapel. At the evening meeting, Mr. Thomas Cocker, of Rotherham, presided. Short interesting addresses were given by Revs. T. Anderson (Mexborough Congregational Church), Charles Peach, H. Enfield Dowson, Chas. Hargrove, Stanley Mellor, and James C. Street (Shrewsbury). Songs by Miss Ethel Cawley, L.R.A.M., and Mr. J. W. Harris, recitations by Miss Cocker, and a dramatic sketch "Snowed up with a Duchess," by Misses Elliott, Swindell, East and Stevenson, completed the programme of a very successful and enjoyable evening. The proceeds, amounting to over £11, were given to the Upper Chapel Sunday School Centenary Bazaar Fund.

**Southampton.**—On Friday, the 14th inst. the first meeting of the Kell Literary Society was held, Miss E. J. Spencer presiding. The Harvest Festival was held on Sunday, the 16th, when the church was beautifully decorated by the younger members of the congregation, and suitable sermons preached by the Rev. H. M. Livens. On Monday the white flowers from the font were taken to the graves of the Rev. T. R. Skemp, Captain L. A. Compton, and Miss Payne, members of the church, who all passed on to the higher life last May.

**South Wales Unitarian Association.**—The autumnal meetings of the South Wales

Unitarian Association were held at the Hen Dy Cwrdd, Aberdare, on October 12 and 13, when there was a large attendance of ministers, delegates, and friends. There were four meetings, at all of which the chapel was comfortably filled, especially on Thursday afternoon and evening. On Wednesday evening the Rev. Carrara Davis, the newly-appointed minister of Cefn Coed, conducted the service, and the Rev. T. Arthur Thomas spoke on the duty of "not forsaking the assembling of ourselves together." Dr. Tudor Jones took as his text the words, "The promise is to you and to your children," and said that true religion was not to be found in anything external, not even in the head; it was only to be found in the heart of each individual. The induction took place on Thursday of the Rev. James Glynne Davis as pastor of the church, in succession to the Rev. R. Jenkin Jones, who retired at the end of the year after long service. The Rev. John Davis, the oldest Welsh minister now in active service, read a selection of passages from Scripture, and then delivered the ordination prayer. The Rev. Alexander Gordon, M.A., delivered the charge to the minister. Letters of apology for absence were received from the Revs. W. Harris (Baptist), D. J. Evans (Chester), Mr. Blount Mott (Cardiff), Mrs. Reid, the President of the South-East Wales Society, and from Mr. T. G. Thomas, as representative of the church of which the new minister was originally a member. Speeches were given by the Revs. R. J. Jones, E. D. Jenkins, Simon Jones, Dr. Tudor Jones, W. E. George, M.A., and the following orthodox ministers whom we were glad to see present: the Revs. G. Jones, H. A. Davis, S. Davies, and G. Hughes. The following laymen also spoke: Councillor T. Lewis, Evan Davis, D. Davies, Gillionen, and D. M. Richards. After thanking all those who had spoken kind words of encouragement, the chairman called upon the Rev. Glynne Davies, the new minister, to respond. At 6.30 the Rev. D. G. Rees conducted the devotional part of the service, and the Rev. E. D. Jenkins, Bwlch-y-Fadfa, gave the charge to the congregation. Other ministers present were the Revs. Park Davies, B.A., B.D., Pontypridd; E. R. Dennis, Pentre-Rhondda; J. P. Kane, Dowlais; Lewis Morgan, Clydach; W. J. Phillips, Nottage; and the following delegates from other churches—Messrs. J. Lewis, Pontypridd; Morgan Everett, Clydach; and Gomer Thomas, J. P. Merthyr. The Rev. Mr. Jones (curate of St. Fagan's) and the Rev. D. Hopkins (Baptist) also attended the service. The congregation at Hen Dy Cwrdd and its minister desire to express their gratitude to all friends from far and near who contributed by their presence and help to the success of the meeting.

**Stockport.**—On Sunday, Oct. 9, the anniversary of the Sunday-school was held, when the sermons were preached by the Rev. Herbert McLachlan, M.A., B.D., of Bradford. The church was beautifully decorated as for harvest. There were good attendances both morning and evening. The collections amounted to nearly £15. On Sunday last the first of a series of three organ recitals was given by the organist, Mr. E. T. Heys, at the close of the evening service, which was slightly curtailed for the occasion. A sacred solo was also sung by the soprano member of the choir. The Rev. B. C. Constable preached a short sermon entitled "Old and New," emphasising the need for adapting our creeds, practices, habits, services, and ways of looking at things to the changed and changing conditions of the times. The congregation was much larger than usual.

**Harvest Festivals.**—Harvest festivals were held last Sunday, October 16, at Southend; Fitzwilliam-street Church, Huddersfield; and York-street Church, Belfast.



## NOTES AND JOTTINGS.

### THE EDUCATION OF THE CRIPPLED SCHOOL-CHILD.

A very interesting account of the education and treatment of crippled school-children in a residential school has been given by E. D. Telford, F.R.C.S., in a pamphlet published by Sherratt & Hughes, of Manchester. The subject is one which deserves to be carefully studied by all who are engaged in educational and medical work, and who recognise that physically or mentally defective children (the cripple often answers to both descriptions) represent a class which requires special treatment if their lives are to be saved and rendered useful in spite of the handicap with which they have started. The author gives practical information in regard to dietary, clothing, wards and other rooms for the general staff, cost, surgical appliances, &c., which will be of the greatest help to any educational authority or school medical officer who may be contemplating the institution of a school on the lines he lays down.

### THE MODERN HEAD.

According to Mr. Holbrook Jackson, who has an article in *T.P.'s Monthly* on "The Modern Head," every age produces a special kind of brain for the realisation of its ideals, and a little observation will serve to show that the dominant type of head in our own generation is in accordance with the ambitions of civilised nations to-day. Although each country still possesses its national type of head, ideas and ambitions are rapidly becoming internationalised, and there is coming into existence a type of head which is found everywhere in statecraft, commerce, finance, invention, science, art, music and letters. It is the millionaire's head *par excellence*, but, curiously enough, it is also the head of painters and philosophers. Maeterlinck's is a good example, the more so as it becomes plain, when early photographs of him are compared with modern ones, that his head has actually changed to meet modern needs, as Mr. Gladstone's is said to have changed and grown "rounder and larger with the long years of a life which saw the transition from aristocratic to democratic control in politics." The modern head is round rather than oval. "If you draw a square and round off the four corners you get a fair figure of the type to which the modern head is approximating."

### CONFERENCE ON THE FEEDING OF NURSES.

We are informed that a Conference on the Feeding of Nurses in hospitals and similar institutions will be held at Caxton Hall, Westminster, on Saturday afternoon, November 5. The arrangements for the gathering, which will be held under the auspices of the National Food Reform Association, are in the hands of a representative committee. Full particulars will be announced later.

### MORAL INSTRUCTION IN INDIA.

We learn from the *Moral Education League Quarterly* that the opinions of the principal educationists of all denominations in India have been invited in regard to a scheme for providing moral instruction to students of schools and colleges affiliated to the Calcutta University on an undenominational basis. In this connection the view of the Government of India will be first obtained, after which the scheme will be formally laid before the State. The four series of Mr. Gould's "The Children's Book of Moral Lessons," and also his "Stories for Moral Instruction," have been

officially sanctioned for use in the libraries of the High and Anglo-Vernacular Schools in the Central Provinces.

### THE NEW PEACE MOVEMENT IN AMERICA.

An interesting article which gives some account of the leaders of the peace movement in America appeared in the *Independent* (New York) last month. The writer of it says:—"The movement has so suddenly leaped into world-wide popularity that it has produced scores of men all over the country who are justly entitled to be called leaders in the movement. . . . The task of the twentieth century is going to be the unification of the nations of the world, as the task of the nineteenth was the unification of the States within the nation. Everything is pointing that way. We have a world parliament already in The Hague Conferences. Some eighty arbitration treaties have been signed since 1900. The permanent court seems already to be descending out of the dreams of the prophets into the actuality of common life. There are a hundred other signs. The last is not the least, namely, the authorisation of the President of the United States by Congress to appoint a commission of five men to study the problem of the federation of the world looking toward the delimitation of armaments and ultimate permanent peace."

### ANIMAL SERMONS.

Sermons about animals (says the *Animals' Friend*) have been delivered in Budapest since 1838, that is, for the last seventy-two years. In that year one Daniel von Glosius, a well-to-do man, died, leaving to the Lutheran Church in the Deakplatz, in Budapest, a considerable fortune, with the condition that two sermons should be delivered yearly—the one on "Man's Duty towards the Animals," and the other on "The Duty of Servants towards their Masters and Masters to their Servants."

### BIRD DESTRUCTION IN BELGIUM.

The Belgian Minister of Agriculture has made an order, to the satisfaction of all bird-lovers, that no further licences for the shooting of small birds shall be issued. This should put an end to the cruel and useless sacrifice of numberless little birds, who are the source of much benefit as well as pleasure.—*Animals' Friend*.

### CHRISTMAS HAMPERS FOR LITTLE CRIPPLES.

Sir W. P. Treloar writes asking us to remind our readers of the distribution of Christmas hampers and clothing to poor crippled children in the Metropolis. He has entertained every year for the last sixteen years some 1,200 poor children in the Guildhall by the kind permission of the Corporation, and he hopes, as usual, to despatch the welcome hampers to his little clients on the morning of the day when the annual banquet takes place. In future, Sir William says, he proposes to hand any balance he may have to the Farringdon Without Guild, which has been formed for the purpose of clothing the 260 crippled children in his home and college at Alton. Donations may be sent as heretofore to Sir W. P. Treloar, addressed "Little Cripples' Christmas Hamper and Clothing Fund," 69, Ludgate-hill, E.C.

### THE REMAINS OF A ROMAN BARGE.

Some sodden timbers have been discovered by the workmen who are digging the foundations of the new London County Council building at Westminster Bridge which is declared by the experts to be a genuine Roman boat, the one carvel-built Roman boat that has ever been found in this country. It will be taken to the Horniman Museum if it holds

together. The barge must have been something like 60 or 70 ft. long, and half of it is still left. It is of oak, and it lies on a bed of clean sand like a slightly curved black floor, one side having been pushed outwards and downwards by the weight of the mud pressing on it until it lies flat beside the bottom. In the barge was found a coin of the year 292 of the Emperor Carausius, the great commander who rebelled against Rome, and held his own in Britain for several years; also a coin of the year 80, some fragments of leather shoes, and scraps of black pottery with the plain network pattern. London has now something to set beside the famous fragments of Nero's galley from Lake Nemi.

### SOME MORE DISCOVERIES IN EGYPT.

According to the current issue of the *Theologische Literaturzeitung*, seven *libelli*, or certificates of pagan sacrifice, all in excellent condition, and fragments of twelve others, have been found in the village of Theadelphia in the Fayum. So, with the five previously known, twenty-six documents of this kind have been recovered in whole or in part from the Decian persecution of the third century. The newly found *libelli* are deposited in the town library of Hamburg. Another find, made at Antinoe, which has been acquired by the University of Giessen, consists of some remains of a Greek translation of the Samaritan Pentateuch.

### THE INFLUENCE OF GREECE IN THE TWENTIETH CENTURY.

Speaking at Ancoats a few days ago on "The Influence of Greece on the Modern World," Professor Burrows, of Manchester University, said that at the end of the eighteenth and the beginning of the nineteenth century Greece had stood for political as well as for intellectual freedom. To the present day Greece meant more than it had meant to the eighteenth century, which was largely due to the fact that more was now known about it than the world had known for 1,500 years. The Greeks, it had been shown, were the pioneers of the scientific spirit, and had invented nearly everything. Metaphysics, politics, and ethics were still written in terms of the Greek philosophy, and drama acknowledged its existence to the Greeks by borrowing from them all its technical terms. In the discussion of Socialism or the women's suffrage question there were no nearer parallels than in Greek history, and the problem of how a democracy might govern an empire and lose none of its humanitarian ideals had never been put more significantly than in Greece of the fifth century and Britain of to-day.

### MRS. JULIA WARD HOWE IN LONDON.

It is not generally known, says the *Daily News*, that Mrs. Julia Ward Howe spent a portion of her honeymoon in London. She married Dr. Howe in 1843, and immediately started on a tour of Europe. They had as their companions Horace Mann and his bride, and for two months the four friends occupied a house in Upper Baker-street.

\* \* \*

To this house came Monckton Milnes, Charles Dickens, Sydney Smith, Maria Edgeworth, Henry Hallam, and Maclise and Landseer, the artists. Thomas Carlyle visited her twice, and was permitted to smoke his pipe, although Mrs. Howe had a strong dislike to tobacco. During her English sojourn she paid a short visit to Florence Nightingale, with whom she spent three days. The two women had much in sympathy, and in after life Mrs. Howe frequently referred to "the charming grace and beautiful personality" of her hostess.



## The Last Word in Coffee

¶ The highest quality hill-grown berries, scientifically roasted by electric heat—such is "P.R. Coffee." It is absolutely pure and represents the maximum of flavour, aroma, and natural medicinal properties.

Ask your Health Food Store or Grocer for "P.R." Coffee and don't accept any substitute whatever. If you can't obtain locally you can get 1-lb. and upwards post paid direct from address below.

¶ Send a postcard for FREE SAMPLE and full particulars, mentioning *Inquirer*.

THE

Wallace P.R. Foods Co.,

Expert Coffee Roasters,

465, Battersea Park Road,  
London, S.W.



## The Ideal Meal

Nuts are the most valuable of all the products of the earth. They supply the nourishment of meat, fish and poultry, but in greater degree and in much purer form. You will never miss meat if you give Nuts a regular place in your daily menu. When flaked or ground they are easily digested, and can either be spread between bread, sprinkled over salads, stewed fruits, &c., or made into simple savoury dishes.

We make it easy for you to carry out an ideal diet by supplying parcels of ready-shelled Nuts, sun-dried Fruits, sun-ripened Cereals, dainty Legumes, virgin Olive Oil, pure English Honey, &c., value 5s. and upwards, carriage paid to any address in the United Kingdom.

Write for interesting FREE Booklet; the contents include more than twenty easy Recipes for non-flesh dishes and valuable

## Hints on the Everyday Uses of Nuts

We send it free, with one or two free samples of ready-to-eat Nut Food, if you mention the *Inquirer*.

GEORGE SAVAGE & SONS,  
Nut Experts & Food Specialists,  
53, Aldersgate Street, London, E.C.

## IN PRAISE OF BROWN BREAD.

"Behind the nutty loaf is the mill-wheel; behind the mill is the wheat field; on the wheat field rests the sunlight; above the sun is God."—LOWELL.

It is said that the best bread to be found in the world to-day is that made by the women of Syria, who themselves grind the corn, and knead it into small loaves with pure water. These loaves are then baked before the fire, as was the custom 3,000 years ago, and the unadulterated corn is made into wholesome bread, innocent of yeast, than which you cannot have a more satisfactory basis upon which to build a healthy life.

White bread, which is so popular with the public to-day, is far from being a perfect food; it has been more exactly described as "a sham food which makes a sham nation." The flour, in the process of milling, has been robbed of almost all its life-giving properties, and is little better than "bleached starch." Bread made from this must be of necessity deficient in nitrogenous, flesh-forming constituents, and, being less satisfying than wholemeal bread, is eaten in larger quantities, which is bad for the digestive organs. Largely as a result of the continual use of white bread, indeed, people are becoming more and more debilitated by dyspepsia and anæmia—two ugly words which cover, did we but realise it, a multitude of sins great and small (to say nothing of actual crime), of which well-nourished individuals, with properly developed minds and bodies, and little disposition to take either "stimulating" foods or drinks, are rarely guilty.

"A badly made brown bread may, however, be less nourishing than a white bread prepared from good flour," as Dr. Reinhardt says in his little book on "Diet, and the Maximum Duration of Life," which is written from the point of view not of a food reformer but of an exponent of the sour milk theory. "It may contain an excess of cellulose and a considerable proportion of indigestible and mechanically irritant particles. A good brown bread, that is, one made from whole meal flour well milled, is the most nourishing kind of bread, but it is unwise to accept all brown loaves as superior to white. When eating bread," he adds, "thorough mastication is of more importance than when eating other foods," and not the least among the benefits of eating brown bread is the fact that it requires more mastication than innutritious white bread, which gives the teeth too little work to do, owing to the refining process which has rejected the germ and bran.

People who are not used to it do not at once take to brown bread, even when you expatiate on the benefits to health which result from eating it constantly. They complain that it is dry, and that "you can't eat much of it"—as if that really mattered so long as you get sufficient nourishment out of the small portion you can eat! This, however, is not the fault of the bread, but of our perverted tastes. We have been so long accustomed to the fine, white bread which has become so cheap of late years that we cannot appreciate the natural flavour of the "nutty loaf," with its rich, life-giving properties. And yet, when you have eaten brown bread for a considerable time, it is just as

## Appendicitis

Dr. Lauder Brunton, before the Public Health Conference recently, said "That the increase in appendicitis apparently coincides with the alteration in the method of grinding corn."

This was doubtless the immediate cause of Dagonet (the famous author of Dagonet Ballads) writing recently in "Mustard and Cress"—

### SAFE GROUND.

Stone-milled Home-grown Wheat  
Wholesome, sound, and right is;  
Foreign, steel-milled if you eat,  
Ware Appendicitis.

Dark's the flour for bone and brains,  
Worthless stuff the white is;  
All the steel-milled sort contains  
Is Appendicitis.

## "ARTOX" Stone Ground Wholemeal

prevents appendicitis and other diseases springing from constipation by keeping the system regulated and nourished. It is made from the wheat, the whole wheat, and nothing but the wheat. It not only makes the finest possible wholemeal bread, but also the most delicious and nutritious puddings, pies, cakes, tarts, biscuits, scones, pancakes, &c., &c. Try it for a week and you will give up white flour.

Strongly recommended by *The Lancet*, and Mrs. C. Leigh Hunt Wallace, and used in the Wallace Bakery. Sold only in 3 lb., 7 lb. and 14 lb. sealed linen bags; or 28 lb. will be sent direct carriage paid for 5s.

"ARTOX" is not sold loose.

Send to-day for our handsome booklet full of recipes. Post free—

APPLEYARDS Ltd. (Dept. 4),  
MILLERS, ROTHERHAM.

## It Pays To Study Your Health

Begin by Using

## GRANOSE

The Family Breakfast Food.

It is Most Nourishing,  
Purifies the Blood, and  
Will Cure Indigestion.

## BROMOSE

Is especially useful to those suffering from anæmia, consumption, and wasting diseases of any kind. It is a wonderful body builder. Bromose, in powder form, known as Malted Nuts, is a splendid food for children. Used as a liquid it is far superior to any meat extract.

FREE SAMPLE and further particulars of these two valuable foods on application to the

INTERNATIONAL HEALTH ASSN. LTD.

Stanborough Park, Watford, Hert



difficult to go back to white—it seems so tasteless and uninviting!

Brown bread, with nuts, cheese, or fruit, especially the latter, forms an ideal meal, and one which satisfies the æsthetic tastes, as well as the needs of the body. Such a meal might be taken with advantage at least once a day, even by those who do not call themselves food-reformers. People often smile at the insistence on what we must call the æsthetic values of foods, for want of a word which better explains what we mean; but surely it is time in these days, when all sorts of ideas about eugenics and the superman are in the air, to pay a little more attention to those higher laws with which, as Thoreau rightly thought, the question of diet is largely bound up. Throughout the whole of that delightful chapter in "Walden" which deals with this subject—a chapter written by a man who honestly confessed that he felt the savage instincts of the hunter when he saw a woodchuck stealing across his path—the idea runs that we are evolving a higher type of mankind to whom many of our present-day habits, especially in regard to diet, will seem almost as strange as the habits of a lower type in the process of civilisation now seem to us. In another place he describes how he first learned to make bread, and this brings us back to our praise of the whole-meal loaf! He tells of the pleasure he found in baking his "hoe-cakes" of pure Indian meal and salt. "They were a real cereal fruit which I ripened," he says, "and they had to my senses a fragrance like that of other noble fruits. . . . I made a study of the ancient and indispensable art of bread-making, going back to the primitive days and first invention of the unleavened kind, . . . travelling gradually down in my studies through that accidental souring of the dough which, it is supposed, taught the leavening process, till I came to 'good, sweet, whole-meal bread,' the staff of life."

So many unpalatable truths have been brought to light as a result of recent searching investigations in connection with adulterated foods, that people are at last beginning to realise how important it is, at all events, to see that everything they eat is as free from impurities and poisonous properties as they can get it. This conviction, together with the spread of sound ideas on health-culture, the increased cost of living, the high price of meat, and the importation of large quantities of fruit into this country, is smoothing the way for the food-reformer—who is not necessarily, be it said, always an out-and-out vegetarian, or a "crank" of any sort or description! More and more, too, is the wise housewife and mother inquiring into the processes of bread-manufacture, and many people have gone back to the habit which still obtains so largely in country districts, of "baking" at home. There is, we believe, a machine called a Three-Minute Bread Maker which facilitates the labour of those who use it considerably, and cake-makers can also be obtained. With the aid of these—always provided the best wholemeal flour is procured—an endless variety of loaves, tea-cakes, scones, biscuits, rolls, and even puddings can be prepared. Savouries, too—but that is another story.

## Educational, &c.

### TUITION BY POST

For all Examinations,

— BY —

### CLOUGH'S Correspondence College.

Established 1879.

THE OLDEST, LARGEST, AND MOST SUCCESSFUL CORRESPONDENCE COLLEGE.

*Clough's System of Postal Tuition is*  
**MOST ECONOMICAL.  
MOST CONVENIENT.  
MOST SUCCESSFUL.**

**85,000 Successes in 31 years**  
**proves Clough's System the Best.**

#### SPECIAL COURSES FOR:

**All Professional Preliminary Examinations** (Legal, Medical, Theological, &c.).

**All Civil Service Examinations.**

**All Commercial Examinations.**

**Positions open to Women.**

*Courses in single subjects may be taken.*

"The efficient System afforded by Clough's . . . gives the maximum result at a minimum cost."

*"The Civilian," August 14, 1909.*

Write for full particulars and advice to  
**Clough's Correspondence College,**  
**Temple Chambers, London, E.C.**

#### CIVIL SERVICE EXAMINATIONS

### SPECIAL EXPERT TUITION

BY

**JOHN GIBSON, M.A.**

(First Class, Camb., Educational Silver Medallist at Four International Exhibitions; Author of "Modern Education," &c.) and a

**Large Staff of Experienced Tutors.**

### CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

#### RECENT SUCCESSSES.

**India Civil Service.**—August, 1908: E. C. Snow (First Trial).

**India Police.**—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Benson (First Trial). June, 1908-9: EIGHT passed, including THIRD Place, All but one at FIRST TRIAL.

**Consular Service.**—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery 12, July, 1909: E. Hambrick, FIRST; G. A. Fisher, SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

**Student Interpreterships** (China, Japan, and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial; July, 1909: J. W. Davidson, SECOND and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL; and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST Trial); C. de B. Maclaren, FOURTH (First Trial).

**Supreme Court of Judicature.**—S. Geary (First Trial).

**Intermediate Examinations.**—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST Trial.

**N.B.**—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

**JOHN GIBSON, M.A.,**

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

**WANTED**, at once, qualified uncertificated **TEACHER** for Baylies Public Elementary School, Dudley.—Apply, giving qualifications and usual particulars and copy of testimonials, to W. H. THOMPSON, Solicitor, Dudley, Worcs.

### PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

*Principal: MISS HOWARD.*

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

### WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe Preparatory Department recently added. Boys admitted on the Foundation at half fees.

For particulars apply to the **HEAD MASTER**, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

### CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond.* Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the **HEAD MISTRESS**.

### CHANNING HOUSE SCHOOL,

HIGHGATE, N.—Wanted in January, an English Mistress to teach French on modern methods. Good English education and residence abroad necessary. Unitarian preferred. Salary £50 to £55 according to qualifications; laundry free.—Apply to the **HEAD MISTRESS**.

### LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).

C. J. MONTGOMERY, M.A. (Oxon).

### SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in this country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

### ST. GEORGE'S WOOD, HASLEMERE, SURREY.

### COUNTRY SCHOOL FOR GIRLS.

Sandy soil. 600 feet above sea level. Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers.

Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

*Principal, Miss KEMP.*

### FRANCE.—Wanted, in a School,

Young English Lady, on mutual terms.—For particulars apply, Madame FAVRE, Ecole Maintenon, Nogent-sur-Marne.



## Board and Residence.

**BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. POCOCK.

**RANGE-OVER-SANDS, LANCS.**—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

**LANGLEY HOUSE, DAWLISH,** A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North. —Prospectus from Miss JONES.

**ST. LEONARDS-ON-SEA.**—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

**BOARD RESIDENCE** in quiet house; select neighbourhood; newly decorated. From 18s. 6d. weekly.—17, Heathcote-street, Mecklenburg-square, London, W.C.

**UNFURNISHED Drawing Room** Floor to Let. Use of kitchen if required. Newly decorated. Large airy rooms. Select neighbourhood. Easy access to City and West End. 15s. 6d.—Box Y, INQUIRER Office, 3, Essex-street, Strand, W.C.

**LIVERPOOL.**—Lady has vacancies for Two Paying Guests. References permitted to Miss GASKELL, Woolton Wood, Liverpool.—H., INQUIRER Office, 3, Essex-street, Strand, W.C.

## Books for Sale and Wanted.

**BARGAIN SALE OF BOOKS.**—New Autumn Catalogue now ready. Books of every description at tempting prices. Ask for Catalogue No. 131.—H. J. GLAISHER, Remainder Bookseller, 55-57, Wigmore-st., W.

**OLD BOOKS** on Topography wanted, specially Norwich and East Anglian counties. Also old Books of Travel and Discoveries.—I. 51, 3, Essex-street, Strand, W.C.

**FOR SALE.**—Picturesque Tour through Holland, Brabant, and part of France (with account of destruction of the Bastille by eye-witness). Illustrated with numerous copper plates in aquatint, from drawings made on the spot by Samuel Ireland in the year 1795. Bound in old russia gilt. 2 volumes. **Great Britain Illustrated.** A series of 160 Original Views from drawings, by William Westall, A.R.A. Engraved on steel by Edward Finden. Quaint sketches of places throughout the United Kingdom, the majority of which have undergone much alteration. Published 1830. Neatly bound in marble boards backed with leather. Size of book, 12 in. by 9 in. All post free. "The Caxtons," by Lord Lytton. 1st edition in three volumes. Good condition. 6s. "The Gabelunzie's Wallet," by James Ballantyne. 1st edition, one volume. 4s.—H. W. SNELL, "Wynberg," Hillfield-road, West Hampstead.

## Gardening, &amp;c.

**BULBS FOR SALE, AT EXCEPTIONAL PRICES.**—Daffodils: Emperor, very large bulbs, 1s. 6d. doz.; Golden Spur, very early flowering, 9d. doz. Polyanthus Narcissus, Soleil d'Or, 8d. doz. Hyacinths (white Roman for early forcing, will bloom at Christmas), 1s. 6d. doz. Scilla Campanulata, Blue Queen, 1s. 6d. for 50. English Iris (large bulbs), 8d. doz. Carriage free. A sample of any of the above will be sent on receipt of two penny stamps to cover postage.—Write, I. R., c/o INQUIRER, 3, Essex-street, Strand, W.C.

## Miscellaneous.

**AUTUMN AND WINTER BLOUSES.**—"Spunzella" unshrinkable wool gives lasting wear. Over 100 handsome designs. Helio, Pink, Sky, Brown, Green, and other stripes. Patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

**ATTRACTIVE CUSHION COVERS.**—Natural Irish Linen. Handsomely embroidered with White, Green, Sky or Red Shamrock design. Excellent finish. 19½ by 20½ inches. Only 1s. Postage 3d. extra.—HUTTON'S, 5, Larne, Ireland.

**STOLE AND MUFF.**—Cony Seal Long Stole and Pillow Muff. Sacrifice, 18s. 6d., approval.—I. 5, 3, Essex-street, Strand, W.C.

**FISH KNIVES AND FORKS.**—Case 6 pairs silver-mounted, Hall-marked. Take 15s., approval.—I. 6, 3, Essex-street, Strand, W.C.

**TABLE CUTLERY.**—5-Guinea Service, 12 table, 12 dessert knives, pair carvers and steel; Crayford ivory handles. Take 15s. 6d. for lot, approval.—I. 7, 3, Essex-street, Strand, W.C.

**STOLE AND MUFF.**—Handsome black fox-colour, silver-tipped, pointed latest fashionable Stole and Animal Muff, together 22s. Worth £5, approval.—I. 8, 3, Essex-street, Strand, W.C.

**SPOONS & FORKS.**—A1 quality, silver plated on nickel silver, 12 each, table and dessert spoons and forks, 12 teaspoons, 60 pieces for 35s. List price £9 10s. approval.—I. 9, 3, Essex-street, Strand, W.C.

**SEALSKIN JACKET.**—Latest style, sacque shape, with storm collar, practically new, take £5 15s., worth £25 approval.—I. 10, 3, Essex-street, Strand, W.C.

**SMOKED FOX-COLOURED STOLE** with large fox head and tails on, and large Animal Muff, very elegant. Sacrifice 25s., bargain, approval.—I. 11, 3, Essex-street, W.C.

## Typewriting, &amp;c.

**TYPEWRITING.**—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

**SERMONS, Articles, and every** description of literary matter neatly and accurately typed. Terms from 1s. per 1,000 words.—I. 48, 3, Essex-street, Strand, W.C.

**A LADY, who for many years has** given her spare time and interest for the benefit of those still working, needs further help for the same. Particulars given.—X., INQUIRER Office, 3, Essex-street, Strand, W.C.

READ JOHN PAGE HOPPS' MONTHLY,

## THE COMING DAY.

PRICE THREEPENCE.

## Contents for OCTOBER.

A Cloud on Dartmoor.  
The Brotherhood and Truth.  
Stand-bys.  
"I Believe."  
An Astute Education Settlement.  
"Sedition" in India.  
A Voice from Liberia.  
Notes by the Way.  
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Rosette, Shepperton-on-Thames.

19TH CENTURY BUILDING SOCIETY  
ADELAIDE PLACE, LONDON BRIDGE.

## DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.  
Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.  
LESLIE T. BURNETT. Miss CECIL GRADWELL.  
Miss ORME.

A SAFE AND SOUND INVESTMENT  
FOR LARGE OR SMALL SUMS.

**Save 5/- Monthly.** Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

## BAD WRITING

Changed, here or by Post. Also Shorthand, Book-keeping, in 26 easy lessons. Write for new Prospectus.

**SMITH & SMART** (Estab. 1840), Private Tutors, 59, Bishopsgate Street Within, E.C.

## DELICIOUS COFFEE.

**RED  
WHITE  
& BLUE**

For Breakfast & after Dinner.

## OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

## DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Ap paratus, Frame, Patterns, Wool, Scissors, etc., for 6/8.

**THE BELL PATENT SUPPLY CO., LTD.,**  
147, Holborn Bars, London, E.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, October 22, 1910.

\* Regarding Advertisement Rates see inside Front Cover.